THE

PAPAL TYRANNY,

As it was Exerciſed over

ENGLAND

For ſome AGES.

REPRESENTED

By the Late Reverend Doctor

Peter Du Moulin:

Sometimes Paſtor of the Reformed Church of *Paris*,
And ſince Doctor of the Chair of Divinity in the
UNIVERSITY of *SEDAN*.

Now ſet forth by his Eldeſt Son, *PETER DU MOULIN*, D. D.
Canon of *Chriſt-Church, Canterbury*, one of his Majeſties Chaplains.

With an Addition of the ſame Subject:

And REFLECTIONS upon ſome Provocations given him by the Papiſts, about matters of Fact objected to them in his Vindication of the *Proteſtant Religion*.

As alſo TWO SERMONS upon *Rev.* XVIII. 4, 5. The Firſt whereof was preached upon the Fifth of *November* laſt, The Other a little after.

London, Printed for *H. Brome*, at the Gun in St. *Paul's* Church-yard at the Weſt End, 1674.

To my Noble and Generous Friends,

THE HONOURABLE

Sir Robert Hales,

BARONET:

And his Vertuous NEPHEW,

William Longville,

ESQUIRE.

SIRS,

FOr the beneficial Protection of my Father by the eldest of you in a dangerous time, and for the most effectual Favour of you both unto me, to which (next to God) I ow a good part of my well-being, I must profess my self in the face of the world your perpetual Debtour. Neither doth my Fathers removal to a better world, nor shall mine when God shall be pleased to bless me with it, put us out of that indebted condition. That it may be acknowledged such after us, I take here my Fathers help, as him that is able to make himself remembred to posterity, that the Memory of your Goodness to him, and to me for his sake, may last as long as his Memory. This is the End of my presenting to you this scantling of his Works and of my Endeavours for Gods service. To which I joyn my hearty Prayers for your temporal and eternal Happiness; as being, Sir,

Your ever obliged humblest Servant,

PETER DU MOULIN.

An Account of the Occasion of the following Discourse.

CArdinal *Du Perron* having made an Answer to the Book of the Most Excellent King JAMES about the Right of Kings; it pleased His Majesty to send for the late Dr. *Du Moulin* out of *France* (a Divine whom he honoured with his especial Love, and whose Pen he had employed before in the like occasions) to confer with him about that Book, and to commit to him the Task of answering the Cardinal. Which he performed in French, the Language in which the Cardinal had writ, and intituled it *The Novelty of Popery*. The Book was translated into English. But when it began to appear abroad, the whole Edition (very few Copies excepted) perisht in the conflagration of *London*. Out of that Work, which is of good length, I have singled one Chapter, the XI. of the VIII. Controversie about *Penitential Satisfaction*, where he represents at large the Popes Tyranny over the Kings and the people of *England* for some ages under that pretence. This will serve to arm our *ENGLISH ISRAEL* against the flattering Insinuations of some Popish Books, which would persuade us that the Pope is the kind Father of all Christians, and the Principle of Unity in whom they all should meet to enjoy the Blessings of Peace and Comfort, in that Church out of which there is no Salvation: To her they invite us even with Tears of Compassion. But we ought not to look to their weeping Eyes but to their bloody Fingers. By other good Books we are taught to reject their Errours, by this to beware of their Actions: And to judg what they would do by what they have done.

PAPA

Papal Tyranny:

OR,

A DISCOURSE

SHEWING

What Tyranny the Popes have exerciſed over England *for ſome Ages, under colour of Abſolution and Satisfaction. And from what horrible Bondage* England *was delivered by the Light of the Goſpel.*

SInce the end of Cardinal *du Perron*'s Book was to ſhake the Conſtancy of His Majeſty of Great *Britain*, and to induce Him to ſubmit His Crown to the Papal See; I think it expedient, yea and neceſſary, to ſhew what was the condition of the Engliſh, and what the ignominy and bondage of the Royal Crown, under the Empire of the Roman Prelate. This matter of Satisfactions leads us to that Diſcourſe: for it was a principal Engine of the Pope to bring Kings under his Feet, for him to tread upon their Necks, and to prey upon *England* with the higheſt Inſolency.

The Diſpute about Inveſtitures and Collation of Benefices, is that for which moſt blood hath been ſpilt in *Europe*, ſince Chriſtian Religion was planted in it. Upon that Quarrel above an hundred Battels were fought ſince *Gregory* the VII. beſides Sieges of Towns, and waſting and ranſacking of Provinces. As in the fourth and fifth Ages, the word *Conſubſtantial* was the Mark of the Orthodox, and in our days *going to maſs* is the mark of Roman Catholicks; ſo in the eleventh and twelfth Ages, to maintain that the Right of Inveſtitures and Collation of Biſhopricks and Abbeys belonged not unto Kings and Princes, but to the Pope, went for the mark of a true Chriſtian; and they that ſuffered for the defence of the Popes Claim, were called Martyrs, and put in the Liſt of Saints, and were ſure to do Miracles after their Death.

In old time Popes were created by the Authority of the Emperours, who alſo

punished and deposed Popes. They employed them sometimes about Embassies and other Services, as a Soveraign Prince will send his Subjects and Servants on his Errand.

The Kings of *Italy* took of the Bishops of *Rome* three thousand Crowns for their Investiture; as of the Archbishop of *Milan*, and that of *Ravenna*, two thousand for theirs, according to the express Law of King *Athalaricus* in (*a*) *Cassiodorus*. That Law was made about the year of Christ 533.

(*a*) Cassiod. var. l. 9. *Ep.* 13.

The Emperour *Justinian* having shortly after recovered *Rome* and *Italy*, continued the same Law, commanding that the Patriarchs should pay (and the *Roman* as well as the others) to the Emperours Coffers twenty pounds weight of Gold, which come to about three thousand French Crowns. This is to be seen in the (*b*) 123 Novel of *Justinian*, in the third Chapter.

(*b*) Novel. 123. c. 3. *Jubemus beatissimos Archiepiscopos & Patriarchas, hoc est, seniores Romæ & Constantinopoleos & Alexandriæ & Theopoleos & Hierosolymorum, si quidem consuetudo, habet Episcopis aut Clericis non minus quàm 20 libras auri dari*, &c.

But the Roman Empire being pulled down in the West, and *Italy* being fallen into the hands of the French, the Pope was inriched by the immense Liberalities of *Pepin* and *Charlemaign*, and *Lewis* the Meek, and from a Bishop was suddenly made a Temporal Prince. Being thus raised, he took advantage, after the death of *Lewis*, of the dulness of his Successors, distracted with great Wars, to make his Keys to clink with a great noise, and to terrifie the Princes and Nations on this side of the Alps, with the Thunder of his Excommunications. (For as for the Grecians his Neighbours, who at that time held still part of *Italy*, they never cared for the roaring of his Bulls.) By little and little the Papal Empire did so increase, that in the end the Popes made bold to strike at the Crowns of Emperours and Kings, and shoot *Anathema's* against them, giving and taking away Kingdoms, putting Interdicts upon their Provinces, and exposing them for a Prey to the next Conquerour. Yea they came to (*c*) bear themselves for Lords of the whole temporal of the World, no less than of the spiritual, because it is written, *Behold two Swords*, &c. that is the Spiritual and the Temporal Sword.

(*c*) Extra Unam Sanctam de Majoritate & obedientia.

The height of the Popes Power and Glory, and together the depth, and as it were the midnight of the darkest ignorance, was from the year 1073. upon which *Gregory* the VII. entred into the Papal See, and the year 1517. when *Leo* the X. having published great Pardons over all the Papal Empire, began to sell Heaven for ready money, and put to sale remission of sins, and deliverance of Souls from Purgatory. This moved the people to search the Scriptures, to know what Ground such an infamous Traffick might pretend in the Word of God. In all that Interval, which was of four hundred fourty four years, Holy Scripture was a Book shut up unto the Princes and Nations of the West, and their whole Religion consisted in Adoration of Reliques and New Saints doing Miracles, in Pilgrimages, in Service of Images, in Visions of Souls returning from Purgatory, in running to get Pardons, in founding of Abbeys for Satisfaction and Redemption of the sins of the Founders, in making *Croisada's* for Expedition into the Holy Land, and in trembling under the Popes Thunderbolts. Hardly was Christ acknowledged among the Saints. Till in the end they bethought themselves to give him his Feast, which they call Gods Feast, that Christ might not be alone without a holy day.

That

That *Gregory* the VII. was the first Pope that made bold (*d*) to pronounce a Sentence of Deposition from the Empire against *Henry* the IV. a wise and valorous Emperour, transporting the Empire to *Rodolphus* Duke of *Suaben*. But that bold attempt turned to the confusion both of *Gregory*, and of his Creature *Rodolphus*: For *Rodolphus* was defeated and wounded to death by *Henry*, who also degraded *Gregory*, as guilty of High Treason, making him flee to *Salerno*, where soon after he died for grief. Also *Henry* besieged *Rome*, and took it. (e) *Sigebert* who lived then, and *Matthew Paris*, almost his Contemporary, and Cardinal *Benno*, a Domestick of that Pope, write that when he saw himself near his Death, he called a Cardinal, the most confiding of all his Friends, to whom he confest, that *he had greatly offended in the Pastoral Charge committed unto him, and had drawn the Wrath of God upon Mankind by the Devils Instigation.*

(*d*) It was in the year 1075.

(*e*) Sigebert. Ann. 1085. *Confessus est Deo & Sancto Petro & toti Ecclesiæ, se valde peccasse in pastorali cura, quæ ei ad regendum commissa erat, & suadente Diabolo contra humanum genus odium & iram concitasse.*

This Quarrel began, because the Emperours after the Canonical Election of the Bishops and Abbots of their Empire, used to invest them with the Lands and Lordships belonging unto the Bishoprick or Abbey, putting a Ring and a Staff in their hand, and to receive the Oath of Allegiance from them. For the said *Prelates* holding many Noble Lands in the Empire by the Concession of the Emperours, and having a Vote in their Election and in the greatest businesses of the Empire, the Emperours thought it just and necessary that the said Prelates should make some acknowledgment of it, and should not be received into a degree so important to the State, without the States consent, and without acknowledging the Emperour to be their Lord and Master. Besides, the Emperours according to the custom of the ancient Emperours which I represented before, would take some Present in money from the said Prelates, (which yet was a small thing in comparison of that which the Popes took since, and take still for the Annat, now that they have deprived the Emperour of his Right.) And herein the Emperours thought themselves grounded in right. For besides that the Churches, Abbeys, and Priories were founded by the Liberality of Emperours and Princes of the Empire, the Emperour maintained Armies for the Defence and Security of the said Prelates, wherefore it was reasonable that they should contribute towards the Charges.

The Kings of *England* had the same Right in their Kingdom. So at the same time that Popes disputed those Investitures against Emperours, they laboured also in *England* to pluck that Flower from the Kings Crown, and to draw the profit to themselves. The first that stirred that Quarrel in *England* was *Anselm* Archbishop of *Canterbury*; for when the Kings of *England* needy and greedy of money, borrowed of the Clergy great loans never to pay again, he to exempt himself from the subjection of Kings, laboured to make his Archbishoprick to depend meerly on the Pope, not on the King, although he had got it by the free Gift and Concession of the King.

That *Anselm* then being promoted in the year 1092. to the Archbishoprick by King *William Rufus*, the King having given him freely that Great and Rich Place, soon after would extort from him a great sum of money for the exigence of his businesses, as claiming a Recompence for his Gift. *Anselm* refused to give it, and stealing privately out of *England*, went to Pope *Urban* the II. who at that

time was violently profecuting, againſt the Emperour *Henry* the Fourth, the Quarrel of Inveſtiture, begun by his Predeceſſor *Gregory* the Seventh. This *Urban* liking the Prudence and Dexterity of *Anſelm*, made uſe of his Counſel, and gave him the Archbiſhops Pall, thereby voiding the Inveſtiture which he had received from King *William*, and obliging him thereafter to depend on him, as alſo he did; ſo behaving himſelf ever ſince, as holding his Archbiſhoprick by the Popes Ordination, not by the Kings Conceſſion. Whereby the King incenſed, interdicted to *Anſelm* the entry into his Kingdom, confiſcated the Lands and Eſtate of the Archbiſhoprick, and declared by an expreſs Edict that his Biſhops held their Places and Eſtates meerly from him, and were not ſubject unto the Pope for the ſame; And that he had the ſame Rights in his Kingdom as the Emperor had in the Empire. To which all the Biſhops of *England* ſubſcribed. Neither did any of them contradict it, but onely the Biſhop of *Rocheſter*, as a Suffragant to the Archbiſhop of *Canterbury*.

By the Intervention of Friends, *Anſelm* made his Peace; But being returned from *Rome*, and keeping a ſtrict league with the Pope, he began again ſoon after to diſſwade the Clergy from receiving Inveſtitures from the King, wherefore he was conſtrained to fly the ſecond time out of the Kingdom, and his Eſtate was again ſeized upon, and confiſcated, of which he had obtained Reſtitution at his return.

He came then to Pope *Urban*, who received him with honour, as a Confeſſor ſuffering for the Cauſe of Chriſt. The year after, *Urban* kept a Council at *Clermont* in *Auvergne* where he granted full pardon of all ſins to all that ſhould contribute for the Expedition into the Holy Land, (*f*) and to them that ſhould go in perſon, he promiſed a particular degree of Glory, and a preheminence in Paradiſe above the vulgar ſort of Saints. In the ſame Council he decreed that thenceforth it ſhould not be lawful for any Prelate or Eccleſiaſtical Perſon to receive the Inveſtiture or Collation of a Benefice or Church-Dignity from the hand of any Lay-perſon. But the Princes laught at theſe Decrees, and retained the poſſeſſion of theſe Inveſtitures.

(*f*) Matth. Paris in Gulielmo Rufo. Baronius.

In the 1099. King *William* and Pope *Urban* died. *Henry* the I. ſucceeded *William*, and *Paſchal* the II. ſucceeded *Urban*. This King *Henry* finding his Conſcience charged with many Crimes, among other things, with taking the Kingdom from his Elder Brother *Robert*, vowed unto God for Satisfaction for his Sins to found an Abbey, and together ſought to be reconciled with *Anſelm*, and called him again. But *Anſelm* being obliged with an Oath to the Pope, prevailed with the King that a Council ſhould be gathered at *London*, Where he declared the Order he had from the Pope, that no Layman ſhould have the Power to confer any Inveſtiture, and began to degrade the Biſhops promoted by the Kings Nomination, and refuſed to conſecrate ſome Biſhops named by the King. The King angry, baniſh'd him out of his Kingdom preſently, and confiſcated his Eſtate.

While

While these things past in *England*, Pope *Paschal* prosecuted the Quarrel of his Predecessors against the Emperour (*g*) *Henry* the IV. and seeing that all the Enemies whom the Pope had raised against him had been overcome and defeated, he did so work upon the Emperours own Son, that he made him rebel against his Father, and that Son coming upon his Father at unawares, with an Army surprised him at Confluence, took the Crown, the Scepter, and Imperial Robe from him, and degraded him from the Empire. This broke the heart of the Venerable old man charged with so many Victories, who died soon after with grief, so forsaken, that Pope *Paschal* would not suffer him so much as to be buried.

That new Emperour *Henry* the Fifth having slain his Father, past presently into *Italy*, where the Pope hoping to be recompensed for helping him in his Conspiracy against his Father, found himself deceived: For when he prest him to renounce the Rights of Investiture which his Ancestors (as *Sigebert* saith) had enjoyed above three hundred years, the Emperour grew very angry, and laying hold of this Pope *Paschal*, committed him to a close Prison: Neither would he release him, till he had renounced his Claim to the Investitures and Collations of Benefices, saying to him in scorn that which *Jacob* said to the Angel wrestling with him, *I will not let thee go, before thou hast given me thy Blessing.* *Paschal* then to redeem himself out of Captivity, granted to *Henry* that both he and the Popes after him, should leave unto the Emperours the peaceable enjoying of the Investitures of Ecclesiastical Dignities by the Ring and the Staff. Also that none could be consecrated Bishop without an Investiture by the Emperour. And to make this agreement more Authentical, the Emperour and the Pope mutually obliged themselves by Oath upon the Host of the Mass, which they received together. But because that Oath was extorted, the Pope did not think himself obliged to keep it. So he broke that Agreement, and excommunicated *Henry*, and all Princes usurping Investitures.

That accident confirmed *Henry* the I. King of *England* in a resolution to retain the Investitures of his Kingdom. And that Order was kept in *England* for a long time. Onely the Popes, that they might not wrong their pretences by a long prescription, would send the Pall to some Prelates invested by the King, confirming that which they could not alter, and giving an Approbation which was not desired of them.

In the year 1142. Pope *Eugenius* came to *Paris*, where that he might usurp the Right of Investiture, and deprive the King of it, he gave the Archbishoprick of *Bourges* to one of his Domesticks, Chancellor of the Apostolical Chancery, named *Peter Aimery*, without the consent of King *Lewis*, a Prince very much given to obedience unto the Papal See. (*h*) Yet the King was so angry at it, that he swore upon the holy Reliques, that never so long as he lived, *Aimery* should set his foot in *Bourges*. But the Pope knowing the Kings timerous nature, excommunicated him, put his Person in interdict, and gave order that in *France*, in all places where the King came, Divine Service should cease, and all his Court was deprived of the Communion. This lasted three whole years, till the famous *Bernard*, Abbot

(*g*) The Letters of that Emperour *Henry* the IV. to *Philip* King of *France*, are found in *Sigebert* in the year 1106. This History is related at large by *Helmodus* Priest of *Lubec*, in the book intituled *Chronica Sclavorum*. See also *Baronius* in the Life of *Paschal*.

(*b*) Matth. Paris in *Henrico I.*

bot of *Clermaux* came to the King, and perſwaded him to receive the ſaid Archbiſhop. But becauſe by ſo doing the King brake his Oath made upon the holy Reliques, he was enjoyned for Satisfaction to take a Journey to the holy Sepulchre in *Syria*, to fight againſt the *Saracens*. In which Journey, the King miſerably loſt the flower of his Nobility, and returned afflicted and full of Confuſion.

(*i*) About that time died *Henry* Archbiſhop of *York*, being poiſoned in the Chalice of the Sacrament. And it was no ſmall queſtion, Whether the Blood of Chriſt might be poiſoned.

(*i*) Matth. Paris, an. 1154. p. 88. *Cum Archiepiſcopus divina celebraret myſteria, hauſto in ipſo Calice, ut aiunt, veneno obiit*

After *Henry* the I. of *England* came *Stephen*, and after *Stephen*, *Henry* the II. a potent Prince, who beſides *England*, held *Normandy*, *Anjou*, *Poiton*, *Saintong*, and *Guienne*: That King ſo potent, was weakened with an inward Combate of contrary deſires; for being very ſuperſtitious and ſcrupulous, yet he was very ambitious and extraordinarily eager to maintain his Rights, that of Inveſtiture eſpecially.

(*k*) In the year 1155. (the year in which *Frederick Barbaroſſa* held the Pope's ſtirrup, the left inſtead of the right, to abuſe him, but the next day was forced to hold the Right) King *Henry* the II. deſirous to invade *Ireland*, and having no juſt Title to it, writ to Pope *Adrian* to deſire his leave to ſubdue *Ireland*, to reduce it into the way of Salvation. Not but that the Iriſh were Chriſtians, but they yielded little Obedience to the Pope, who got no money from that Iſland. The Popes Letters in anſwer to *Henry*, are related by *Matthew Paris*, whereby that Pope giveth him leave to make that Conqueſt, upon Condition that he ſhould impoſe a Tax of a penny a year upon every houſe of *Ireland*, to the profit of the Papal See, and that he ſhould hold that Kingdom by the Popes Grant, as a Fee of the Roman Church. (*m*) *For* (ſaith he) *there is no doubt but that the Iſlands upon which Chriſt the Son of Righteouſneſs is riſen, and that have received the Inſtructions of the Chriſtian Faith, belong to S.* Peter's *Right, and to the holy Roman Church.* And upon that he exhorteth *Henry* to inſtruct that Nation in good manners, and in obedience to the Church.

(*k*) Matth. Paris, in Henrico II. p. 91.

(*m*) *Sanè omnes inſulas, quibus Sol juſtitiæ Chriſtus illuxit & quæ documenta fidei Chriſtianæ ſuſceperunt ad jus ſancti Petri & ſacroſanctæ Romanæ Eccleſiæ non eſt dubium pertinere.* Baron.

In the ſame year at *Argentueil* near *Paris*, was found our Saviours Coat without ſeams, made for him by his Mother in his Infancy, and grown with him. There was found ſome Writing upon it, which made that to be known which had not been perceived in 1154 years.

Then alſo was burnt at *Rome* one *Arnould*, who preached with great applauſe that the Pope had nothing to do to meddle with temporal things. And he was burnt by the Command of Pope *Adrian*, who ſoon after was ſuffocated by a Flie which he ſwallowed with his Drink. A wonder, that he that was God on Earth and whom Kings worſhipped, could be (*n*) ſuffocated by a Flie. *Alexander* the III. ſucceeded him, who Sainted King *Edward* the Confeſſor, dead above a hundred years before.

(*n*) Uſpergenſis.

(*o*) In the year 1162. King *Henry* the II. of *England* preferred his Chancellour *Thomas Becket* to the Archbiſhoprick of *Canterbury*, a prudent and induſtrious man, and learned, as the time was, but ſufficiently ſtored with Ambition. He received that preferment from the King, without any Inveſtiture or Conſe-

(*o*) Matth. Paris, Baronius.

fro

from the Pope. Yet the Pope not long after ſent him the Archbiſhops Pall. This diſpleaſed the King, who ſoon after aſſembled a Council at *Clarence*, where all appeals to *Rome* were forbidden, and all the Prelates declared that they held their Offices and Benefices from the King, and from none elſe; to which Orders the ſaid Archbiſhop *Thomas* was alſo conſenting.

But a while after this Prelate changed his Opinion, and proteſted that he was ſorry to have conſented to the Kings Ordinances, and to the Concluſions of the Council, and to ſhew his Repentance, he cut off himſelf from the Communion. Then he ſtole away into *Flanders*, and from thence to *Rome*, to Pope *Alexander* the III. Whereupon the King renewed the ſame Laws, and decreed that every perſon, whether of the Clergy or Laity, that ſhould appeal to the Pope, ſhould be committed to Priſon, and proceeded againſt: The Goods of *Thomas* he cauſed to be ſeized, and baniſhed both him and his kindred. Clergy-men were forbidden to go beyond the Seas without leave, and ſurety for their return. A ſtrict Order was made, that no Mandate from the Pope ſhould be received into the Kingdom of *England*: And that *Peters* Pence, which the Pope raiſed by the Poll in *England* every year, ſhould be ſeized into the hands of his Majeſties Officers.

But *Thomas* being come into *France*, excommunicated with burning Candles and ring of Bells, all that under pretence of maintaining the Kings Right, did hinder the Profits of his Holineſs; then he retired to St. *Colomb* of *Sens*, where King *Lewis* did liberally entertain him. But King *Henry* angry that Pope *Alexander* maintained *Thomas*, whom he called his rebellious Subject, (p) forbad all his Subjects to yield any Subjection to the Pope.

(p) Matth. Paris, pag. 103.

In the year 1170. King *Henry* cauſed his eldeſt Son *Henry* to be crowned King of *England*, by the Hands of the Archbiſhop of *York*. Which *Thomas*, though baniſhed, took very heavily, and excommunicated the ſaid Archbiſhop and all his adherents in that Action; for he pretended that the right of Crowning Kings belonged to him.

King *Henry*, after the Crowning of his Son, paſſed into *Normandy*, where King *Lewis* by his Intervention ſo prevailed, that King *Henry* and *Thomas* met and ſpake together. And when it was required that *Thomas* ſhould kiſs King *Henry* in ſign of Reconciliation: *Thomas*, coming near to the King, ſaid to him, *I kiſs you for the Honour of God*, or *for Gods ſake*. At which the King, offended, would not receive the Kiſs; as if *Thomas* had given him to underſtand, that he kiſſed him not for his own ſake. So nothing was done for that time. But ſoon after, King *Henry*, (q) perſwaded by ſome Prelates, met again with *Thomas* at *Froncenaux*, and did that which no man would have believed. For twice he held the Bridle of *Thomas* his Horſe. For that Prelate was not contented to have received that Honour once, but he alighted again, that the King ſhould do him that ſubmiſſion once more, as he alſo did. Thus that Prieſt practiſed Apoſtolick humility.

(q) Matth. Paris in Henric. II. pag. 117. *Cum autem Rex & Archiepiſcopus in partem ſeſſiſſent, bisque deſcendiſſent & bis aſcendiſſent, bis habenam Archiepiſcopi Rex tenuit cum equum aſcendiſſet.*

After

After this Triumph, *Thomas* returned into *England* full of Glory. Where instead of bringing and keeping Peace, he was the Bearer and Proclaimer of an Excommunication and Sentence of Depoſition againſt the Archbiſhop of *York* and his Adherents, who had taken upon them to Crown the young King in his abſence. But the King hindred the Execution of that Sentence. Such was then the Power of the Keys, ſuch was the abominable Pride of the Popes Slaves.

The next year after, the ſame *Thomas* excommunicated ſolemnly the Lord *Sackville*, appointed by the King Vicar of the Church at *Canterbury*; becauſe he did derogate from the Rites of the Church, to pleaſe the King. (r) He excommunicated alſo one *Robert Brook* for curtailing a Horſe that carried Victuals to the Archbiſhops Houſe. For which reaſon the King, being then in *Normandy*, ſent over four of his Servants to the Archbiſhop, to command him to abſolve thoſe whom he had unjuſtly excommunicated, and take off his Suſpenſions from others. Which command, when the Archbiſhop deſpiſed to obey, the King began to grieve very ſore before his Servants, and to lament his condition. This moved the ſame four men whom the King had ſent before, to return into *England* to the ſame Archbiſhop whom they found in the Church of *Canterbury* at three a clock in the after-noon and calling him Traytor to the King, they ſlew him, and daſhed his Brains upon the floor. His laſt words when he dyed were, *I commend my ſelf and Gods Cauſe unto God, and to the bleſſed* Mary, *and to the Saints, Patrons of this Church, and to Saint* Dennis.

(r) Matth. Paris, p. 19. *Robertum quoque Brook qui equum quendam ipſius Archiepiſcopi victualia deferentem ad dedecus ejus & ignominiam decurtaverat, ſolenniter excommunicavit.*

Here the lightneſs of the peoples minds appeared. For the ſame men that deteſted the Pride of that *Thomas*, began to worſhip him after his death, compaſſion moving them to Devotion. King *Henry* himſelf ſhewed a deep ſorrow for it, and though he proteſted himſelf innocent of that Fact, yet he ſent Embaſſadors to the Pope to make ſatisfaction about it, and to undergo ſuch a penance as the Pope would impoſe. But the Pope would not ſo much as receive his Embaſſadors to kiſs his Feet, and would not ſee them: And in great wrath ſpake of excommunicating the whole Kingdom of *England*, and putting an Interdict upon it, which (in his account) was ſending all the Engliſh into Hell. As long as the King made Edicts, whereby he forbad his Subjects to yield any Obedience to the Pope, or to receive any Bulls or Mandates from *Rome*, the Pope did not trouble him, and uſed no threatning. But as ſoon as he began to humble himſelf, the Pope trod under his feet, the Majeſty of ſuch a great King. And he made the King to buy his Abſolution at a dear rate. He enjoyned him to ſuffer appeals from *England* to *Rome*. To quit his Rights and Claim againſt the Liberties of the Church, that is, to the Inveſtitures. To keep two hundred men of Arms in pay for the Holy War: of which Pay, the Popes Aſſigns were to be the Receivers. And that in *England* they ſhould celebrate the Feaſt of the glorious Martyr Saint *Thomas* of *Canterbury*. The Words of the Bull are theſe. (ſ) *We ſtrictly charge you, that you ſolemnly celebrate every year the birth-day of the glorious Martyr*

(ſ) *Diſtricte præcipimus, ut natalem Thomæ Martyris gloriſi Cantuarienſium olim Archiepiſcopi, diem videlicet paſſionis ejus, ſolenniter ſub annis ſingulis celebretis, apud eum votivis orationibus ſatagatis peccatorum veniam promereri.*

Thomas *ſometimes Archbiſhop of* Canterbury, *that is, the day of his Paſſion; and that by devout Prayers to him, you endeavour to merit the Remiſſion of your Sins.*

To make the ſatisfaction compleat, King *Henry* paſſeth from *Normandy* into *England*, ſtayeth at *Canterbury*, ſtrips himſelf naked, and is whipt by a great company of Monks, of whom ſome gave him five laſhes, ſome three. Of which ſatisfactions impoſed on *Henry* by the Pope, *Machiavel* ſpeaks thus in the firſt Book of the Hiſtory of *Florence*. (t) *Theſe things were accepted by* Henry, *and ſo great a King ſubmitted himſelf to that Judgment, to which a private man, in our days, would be aſhamed to ſubmit himſelf.* Then he exclaimeth, *So, much things that have ſome ſhew are more feared afar off, than near hand!* which he ſaith, becauſe at the ſame time the Citizens of *Rome* expelled the Pope out of the City with diſgrace, ſcorning his Excommunication.

(t) *Le quali coſe furono da Enrico accettare, & ſottomeſſe ſi à quel giudicio un tanto Re, che hoggi un homo privato ſi vergognarebbe ſottometterſi*, &c. *Tante le coſe che paiono ſono piu da diſcoſto che d' appreſſo temute.*

Then began the Relicks of Saint *Thomas* to do miracles: Inſomuch that King *Lewis*, who had entertained *Thomas* at *Sens*, paſſed over into *England* to worſhip him, and made his devotions to his Reliqus. That with the Canonization of that Saint, and the Commandment made unto the world to pray to him, put this *Thomas* in very great credit. Yet it is hard to ſay for what Article of the Chriſtian Faith this Martyr ſuffered, ſeeing that his baniſhments were only for Inveſtitures, and Collations of Benifices, and pecuniary matters. Thus by Gods permiſſion the myſtery of iniquity was growing. King (x) *Lewis* at his return fearing the ſtorm, though his paſſage was but from *Dover to Callice*, and ſaying, that to croſs the Seas was a thing more than humane, prayed to St. *Thomas* the *Martyr*, that from that time none ſhould ſuffer ſhipwrack in that paſſage.

(x) Weſtm. Anno 1179. *Ludovicus conſummato voto peregrinationis ſuæ ad votum ad propria inter Doverum & Witſand navigando ſine aliquo impedimento remeavit; & quia in mari nimis timidus erat & timens pericula, dicens, eſſe pluſquàm humanum tranſfretare, petiit beatum Thomam ut in illo Tranſitu nullus pateretur ex illo tempore naufragium.*

(y) At that time Pope *Alexander* the III. held a Council at St. *John* of *Lateran* of *Rome*, where they conſulted about the Extirpation of the *Albigeois*. And he gave order that the Archbiſhops viſiting Churches, ſhould content themſelves to ride with an attendance of fifty Horſes.

(y) Matth. Paris, in Hen. II. Weſtmon.

In the year 1189 King *Henry* the ſecond of *England* dyed. His Son *Richard* ſirnamed *Coeur de Lyon* ſucceeded him. In the ſixth year of his Reign (z) *Walter* Archbiſhop of *Rouen*, diſpleaſed becauſe the King was fortifying the Caſtle of *Andeli*, put whole *Normandy* in interdict, made Divine Service to ceaſe over all the Country, ſhut up Church yards, and forbad all ringing of Bells; and for a quarrel between the King and himſelf, excommunicated the whole people, ſo that no Norman entred into Paradiſe, unleſs he would take part againſt the King. Then he ran away to *Rome*, where he was kindly received. (a) At the ſame time *William* Biſhop of *Ely*, the Popes Legat, was making a progreſs through *England* with a train of fifteen hundred Horſe. (b) That Interdict having laſted

(z) Weſt. an. 1196. Matth. Paris, p. 175.

(a) Matth. Paris, p. 175.

(b) Matth. Paris, an. 1197. p. 184. *Archiepiſcopus Rothomagenſis in Normanniam ſententiam tulerat interdicti. Facebant corpora defunctorum inſepulta per plateas civitatum & vicos, quæ viventibus fœtorem non minimum intuſſerunt.*

two years, the afflicted people were in great confusion, because they saw themselves deprived of the Divine Service, and cast out of the Communion of the Church for a quarrel in which they had no hand, the burying places shut up, the dead Bodies cast out in the streets, sending forth such a stink that the whole Countrey was infected with it.

In the end King *Richard* was necessitated to send Embassadors to *Rome* to plead his Cause against the Archbishop. The Agreement was made with these Conditions. That the King might fortifie the Castle of *Andeli*, because it was a frontier near the French. But that to appease the Archbishop, and make him take off the Interdict from the Countrey, the King should give to the Archbishop all the Mills of *Rouen*, to enjoy them as his own, both he and his Successors; also all the Kings demains at *Diepe*, and at *Louviers*, and the Forrest of *Haliermont*, with all the appertenances of the same. That being done, they began again to sing Mass in *Normandy*, and by the Popes order Paradise was opened again unto the Normans. Then also the Order of the Dominicans first appeared, which was approved and confirmed by *Innocent* the III. With that Order, and that of the *Franciscans*, *England* was presently filled.

The fear of the Interdict in those days kept Princes and Nations in such fear, that there was nothing that the Pope could not obtain of the Soveraigns, as soon as he threatned their Land with an Interdict.

(c) Matth. Paris, in Johanne Rege, p. 191.

In the year 1199. King *Philip Auguſt* of *France* (c) imprisoned *Peter de Douay* elected Bishop of *Cambray*. And at the same time King *John* of *England* kept the Bishop of *Beauuais* prisoner, whom he had taken in Battel armed *cap à pe*. But both these Kings were constrained to release their Prisoners by the threatning of *Innocent* the III. to put *France* and *England* in Interdict. Which if he had done, from the Mediterranean Sea to the Border of *Scotlond* Divine Service had ceased, Churches and Church-yards had been shut up, all the people had been excommunicated. It was that same year that Breasts of Flesh grew upon an Image of the Virgin *Mary* in *Damascus*, as (d) *Matthew Paris* relateth. In the same time one *Thurical* an Englishman was in a rapture carried in the night to Purgatory, of which St. *Nicolas* is Governor; Where also he saw the mouth of Hell, whence a stinking smoak issued out, which, as it was revealed to him, came out of Tyths detained or ill paid, because there those men were horribly punisht who had ill paid the Tyths due to the Church. There also he saw the Souls for which no Masses were sung, put to a longer and sorer torment, and those poor Souls were barefoot, and had their Bellies flayed and raw. He saw also the Souls that came out of that fire besprinkled by St. *Michael* with holy Water. This is exactly related by *Mat. Paris* a Monk of St. *Albons*, superstitious according to the age he lived in. Then also came the Minorite *Fryers* into *England*, their Order being but lately instituted.

(d) 203, & 207.

This King *John* was unfortunate in War, and ill beloved of his own Subjects. King *Philip Auguſt* of *France* took from him *Normandy*, *Anjou*, *Tourain*, *Poitou*, and part of *Guienne*. After these losses, being retired into *England*, he began to oppress the English, and tyrannically to rob the substance of the Nobles and the Clergy. Whereby he gave fair play to Pope *Innocent* III. a man as crafty, and

stirring

ſtirring as ever was any; for he brought that King upon his knees, and got his ends of him, at the firſt occaſion of quarrel, which was this.

The Pope having choſen Cardinal *Stephen Langton* Archbiſhop of *Canterbury* without the Kings conſent, the King, angry at it, ſent ſome Souldiers to *Canterbury* who uſed the Monks of *Canterbury* as Traytors, and expelled them out of *England*. (e) He ſent alſo reproachful Letters to the Pope, upbraiding him that the Popes got more money out of *England* than out of any Kingdom, and yet delighted to bring it into trouble, and to encroach upon the Liberties of the Crown; threatning, that if the Pope continued in theſe courſes, he would ſhut up all the paſſages out of his Kingdom, that no money ſhould paſs out of *England* to *Rome*; ſaying, that he had Prelates of ſufficient capacity, and needed not to ask Juſtice of thoſe that were far from him.

(e) Matth. Paris, & Weſt monaſt. in Johanne.

Had a victorious King, well beloved of his Subjects, ſpoken thus, the Pope would have given him fair words, and ſpoken like a Father, that beareth with a fatherly meekneſs the infirmities of his deareſt Son. So had his Predeceſſors born with all threatnings and ill words of *William Rufus*, *Henry* I. and *Henry* the II. before *Thomas Beckets* death. But with this *John*, a weak and ill adviſed Prince, he behaved himſelf otherwiſe. For after Letters of admonition, he gave order to ſome of his moſt confiding Prelates in *England*, that if the King ſhould continue that Language, they ſhould put an Interdict upon all *England*. Which was ſpeedily executed. And (f) *England* remained under the Interdict ſix years, and three months and a half. Whereby not only the King and his Court but alſo all the people of *England*, who had nothing to do with that quarrel, were excommunicated. In that long time how many thouſands of men died in the great Kingdom of *England*? who, by the rules of the Roman Church, and by the Popes Judgment, are eternally damned; and that not for Hereſie, nor for any crime of the People, but for a quarrel between the King and the Pope, about ſome Inveſtitures of Churches and Collations of Benefices, and money matters.

(f) Weſtmon. An. 1214. *Interdictum duravit ſex annis quatuordecim ſeptimanis & duobus diebus.*

(g) *Then* (ſaith *Matthew Paris*, who was an eye-witneſs of all that diſorder) *all the Sacraments of the Church ceaſed in* England, *ſaving only the Confeſſion and the Communion of the Hoſt in the laſt neceſſity, and the Baptiſm of little Children. And the dead bodies were carried out of the Towns, and as if they had been the bodies of Dogs, they were buried by the high ways, and in ditches; without Prayers and without Service of Prieſts.*

(g) Math. Paris, in Johanne, p. 217. *Ceſſaverunt in Anglia omnia Eccleſiaſtica Sacramenta præter ſolumodo confeſſionem, & viaticum in ultima neceſſitate, & baptiſma parvulorum. Corpora quoque defunctorum de civitatibus & villis efferebantur, & more canum in biviis & foſſatis ſine orationibus & ſacerdotum miniſterio ſepeliebantur.*

By the ſame Interdict (according to the cuſtom of the Interdict) Maſſes, Mattens, Veſpers, all publick Service and ringing of Bells was forbidden, and the Kingdom was expoſed to rapin and prey, and given to any that could conquer it. Only the King was not yet excommunicated by name, but that was done the next year after.

Next, the ſame *Innocent* depoſed *John* from the Kingdom of *England*, and

absolved the Engliſh from the Oath of their Allegiance, (h) and commanded *Philip Auguſt*, King of *France*, that for the remiſſion of his Sins, he ſhould invade the Kingdom of *England* with force of Arms, giving to thoſe that ſhould follow the King in that Conqueſt, the remiſſion of all their Sins, and the ſame Graces and Pardons, as to them that viſit the Holy Sepulchre. Whereupon the ſaid King *Philip*, partly to obtain the remiſſion of his Sins, partly to make himſelf Maſter of *England*, raiſed a mighty Army whilſt *Innocent* was labouring to make the Engliſh to riſe againſt their King.

(h) Weſtmon. an. 1211. & 1213. Matth. Paris, in Johanne. *Ad hujus ſententiæ executionem ſcripſit Dominus Papa potentiſſimo Regi Francorum Philippo, quatenus in remiſſionem omnium ſuorum peccatorum hunc laborem aſſumeret, & Rege Anglorum à ſolio expulſo, ipſe & ſucceſſores ſui regnum Angliæ perpetuo jure poſſiderent, &c. Statuit præterea, ut quicunque ad expugnandum Regem illum contumacem opes impenderint vel auxilium, ſicut illi qui ſepulchrum Domini viſitant, tam in rebus quam in perſonis & animarum ſuffragiis in pace Eccleſiæ ſecure permaneant.* Weſtmonaſt. an. 1213. Matth. Paris in Johanne. *Johannes Dei Gratia Rex Angliæ, &c. volentes nos ipſos humiliare pro illo qui ſe pro nobis humiliavit uſque ad mortem, gratia Spiritus inſpirante, non vi interdicti nec timore coacti, ſed noſtra bona ſpontaneaque voluntate, ac communi conſilio Baronum noſtrorum, conferimus & libere concedimus Deo & ſanctis ejus Apoſtolis Petro & Paulo & ſanctæ Romanæ Eccleſiæ matri noſtræ ac Domino Papæ Innocentio cjuſque Catholicis ſucceſſoribus totum regnum Angliæ & totum regnum Hiberniæ, cum omni jure ac pertinentiis ſuis pro remiſſione omnium peccatorum noſtrorum & totius generis noſtri tam pro vivis quam pro defunctis, & à modo illa ab eo & ab Eccleſia Romana tanquam ſecundarius recipientes & tenentes, in præſentia prudentis viri Pandulfi Domini Papæ Subdiaconi & familiaris: Exinde prædicto Domino Papæ Innocentio ejuſque Catholicis ſucceſſoribus, & Eccleſiæ Romanæ ſecundum formam ſubſcriptam fecimus & juravimus homagium ligium in præſentia Pandulfi. Si coram Domino Papa eſſe poterimus, idem faciemus, &c. Ad indicium autem hujus noſtræ perpetuæ obligationis & conceſſionis volumus & ſtabilimus, ut de propriis & ſpecialibus reditibus noſtris prædictorum regnorum pro omni ſervitio & conſuetudine quæ pro ipſis facere debemus, ſalvis per omnia denariis beati Petri, Eccleſia Romanam ille marcas eſtrelingorum percipiat annuatim, &c.*

This moved King *John* to humble himſelf under the Pope, and to receive ſuch Conditions as were beſt pleaſing to his Holineſs. The Conditions were, that the King ſhould yield unto the Pope the whole right of Patronage of all the Benefices of his Kingdom. That to obtain abſolution of his Sins, he ſhould pay to the Clergy of *Canterbury*, and to other Prelates, the ſum of eight thouſand pounds ſterling. That he ſhould ſatisfie for the damages done to the Church, according to the judgment of the Popes Legat or Vicelegat. That the ſaid *John* ſhould reſign his Crown into the Popes hands, with his Kingdoms of *England* and *Ireland*, for which Letters were formed, and given to *Pandulfus* the Popes Legat. The words were theſe. *I* John *by the Grace of God King*, &c. *freely grant unto God and to the holy Apoſtles* Peter *and* Paul, *and to the holy Roman Church our Mother, and to the Lord Pope* Innocent, *and to his Catholick Succeſſors, the whole Kingdom of* England *and the whole Kingdom of* Ireland, *with all the rights and all the appertenances of the ſame, for the remiſſion of our Sins, and of all our Generation, both for the living and the dead; that from this time forward we may receive and hold them of him, and of the Roman Church, as ſecond after him*, &c. *We have ſworn, and ſwear unto the ſaid Lord Pope* Innocent, *and to his Catholick Succeſſors, and to the Roman Church, a liege homage in the preſence of* Pandulfus. *If we can be in the preſence of the Lord Pope we will do the ſame, and to this we oblige our Succeſſors and Heirs for*

ever, &c. *And for the sign of this our perpetual obligation and concession, we will and ordain, that out of our proper and especial Revenues from the said Kingdoms, for all our service and custom which we ought to render, the Roman Church receive a thousand Marks sterling yearly, without diminution of St.* Peters *Pence; that is five hundred Marks at the Feast of St.* Michael, *and five hundred at* Easter, *&c. And if we or any of our successors presume to attempt against these things, let him forfeit his right to the Kingdom,* &c.

Although the King did this most unwillingly, and with a heart full of rage and anguish, yet he sware (and it is inserted in the Letters) that he did this *with a good will, of his own motion, and by the inspiration of the Holy Ghost.* And at the same instant he did homage to the Pope, as a Vassel to his Liege Lord in the person of *Pandulfus* the Legat, and put at the feet of that Legat a sum of money which (i) the said Legat trod upon with his foot in sign of subjection. All this was done *juxta quod Romæ fuerat sententiatum, as it had been ordained at* Rome, (k) as *Matthew Paris* saith, that one may not think that King *John* did this with his own motion, and unconstrained, although they made him swear that he had done it of his good will, and by the inspiration of the Holy Ghost.

(i) Matth. Paris in Johanne p. 228. *Pandulfus pecuniam, quam in arcam subjectionis Rex contulerat, sub pede suo conculcavit, Archiepiscopo dolente & reclamante.*

(k) Id. p. 227.

All that being done, yet the Legat went away without taking off the Interdict, and without absolving the King from his Excommunication, which he might have removed with speaking one word. But he returned beyond the Sea, carrying with him a mass of Treasure squeezed out of the Purses of the poor English. And being come to the Coast of *Normandy*, he found King *Philip August* with a great Army, and a Fleet of a thousand Ships, staying only for the Wind to pass into *England* to conquer it. To whom the Legat declared from the Pope, that he should not bring his Army over, nor undertake any thing against *England*; because it belonged to the Pope, the King of *England* being now become the Popes Vassal, and *England* the Patrimony of St. *Peter*. At which *Philip* expresst a great indignation, seeing himself thus affronted by the Pope, who had made him spend a vast sum of money, to raise a great Army to conquer *England*, promising him the remission of all his Sins, and now disappointed him, and after he had given him *England*, forbad him to enter into it. Wherefore notwithstanding the Legats prohibitions, the King would have continued his Design, had not the Earl of *Flanders* forsaken him, returning with his Troops into his Countrey, because he would not offend the Pope. Whence followed a bloody War between *France* and *Flanders*.

(l) But King *John* full of confusion and anguish, cast himself down on his knees before the Archbishop and other English Prelates, begging with tears to be absolved from the Excommunication; which in the end, out of their fatherly compassion, they granted. Yet was not the Interdict taken off.

(l) Matth. Paris, in Johanne, p. 229.

At the same time *Innocent* the III. published the *Croisada* against those that were reproachfully called *Albigeois* and *Vaudois*, because they did not acknowledg the Pope, called upon none but God alone, had no Images, did not go to Mass, denyed Purgatory, and read the Scripture. The Pope gave the same Graces to them that should spill the Blood of these poor Christians, as to them that crossed themselves

selves to go to the holy Sepulchre and fight against the Saracens. The chief promoter of that War was *Dominick*, the Author of the Order of Dominicans, who put above two hundred thousand of them to death.

In the mean while, King *John* was storming and eating his own heart with sorrow, seeing his Crown thus miserably enslaved. And his Barons forsook him, being angry that he had subjected his Crown to a forrain Power. (m) He then finding no help from any Christian, was brought to such a despair, that he sent Embassadors to a Mahumetan Prince, *Amiral Murmelin* or *Miramolin* King of *Barbary* and *Granata*, offering him the Kingdom of *England*, and promising to be his Vassal, if he would deliver him from his subjection to the Pope. But that barbarous King would not accept of the gift, and despised King *John*, who now for his last refuge had recourse to the Pope. (n) *King* John (saith *Matthew Paris*) *had learned by many experiences that the Pope was above all men of the world ambitious, and proud, insatiably thirsty of money, flexible and prone to any wickedness for recompences either given or promised.* He sent to him then a great sum of mony, beseeching him to excommunicate the Archbishop and the Barons of his Kingdom. At his request, *Innocent* sent into *England* a Legate called *Nicola* Bishop of *Thusculo*; into whose hands *John* resigned his Crown, and did homage to him, as representing the Popes person, whom he acknowledged his temporal Lord, and Soveraign of the Kingdom. This was done before the great Altar of *Paul's* Church at *London*. (o) And the Deed whereby that resignation of the Kingdom was made unto the Pope; was renewed and sealed with Gold, whereas the former was sealed with Lead only. And the said Legat assumed then a full power to dispose of the Ecclesiastical Offices of *England*, without the consent either of the Archbishop, or the Bishops of the places. *Whereby* (saith *Matthew Paris*) *he got the Indignation and Curse of many, instead of the Blessing.* And *Pandulfus* sent to *Rome* to exalt King *Johns* Goodness and Humility to the Pope, and to aggravate the Pride and Insolency of the Archbishop, Bishops, and Barons of *England* that opposed him.

Finally, in the year 1214. the Interdict was taken off by the legate, the Masses restored, the Churches and Church-yards opened, and the people reconciled by the Popes Concession, upon condition that the King should give to the Archbishop and Bishops, that had the charge of taking off the Interdict, forty thousand Marks.

But the Barons of *England*, sore grieved to see the Crown of *England* so debased, asked of the King the enjoying of some liberties and priviledges which he had sworn unto them. These demands having caused a great dissention between the King and the Barons, the King referred the whole unto the Pope, as unto his Liege, of whom he held the Crown. (p) The Pope having heard the Kings Complaints by his Embassadors, said with an angry countenance, *Will the Barons of* England *put down from the Royal Seat a crossed King, who hath put himself under the Protection of the Apostolick See? Will they transfer the Demain of the Roman Church to another? By Saint* Peter *I cannot leave that injury unpunished.* Wherefore by expres Bulls, he took away all the priviledges of the English Nobility, and dispens-

(m) Matth. Paris, an. 1213. p. 233.

(n) *Noverat & multiplici didicerat experientia, quod Papa super omnes mortales ambitiosus erat & superbus pecuniæque fititor insatiabilis & ad omnia scelera pro præmiis datis aut promissis cereus & proclivus.*

(o) Matth. Paris p. 236, 237. *Exacta est & innovata illa non formosa sed famosa subjectio, quæ in manum Domini Papæ diademate cum regno resignato tam dominium Hiberniæ quàm regnum subjicit Anglicanum.*

(p) Idem p. 236.

dispensed King *John* from keeping his promise unto them, and threatned the said Barons with an Anathema in case of disobedience: That dealing he grounded upon this reason, (q) *That to the Pope in the Person of the Prophet God said, I have set thee over Nations and over Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.* And by other Letters he commanded the Barons like a King, not to exact of King *John* the fulfilling of that he had sworn unto them.

(q) *Quia nobis à Domino dictum est in Propheta, Constitui te super gentes & regna, ut evellas & destruas & ædifices, & plantes.*

But the Barons did not care for the Popes Mandate, wherefore they were all excommunicated by the Pope, and their Lands and Lordships put in Interdict.

The Prelates of *England* were commanded to publish that Sentence over all *England* with burning Candles, and ringing of Bells. At the same time, the Pope suspended *Simon Langton* Archbishop of *York* from his place, at the request of King *John*: And his brother *Stephen Langton* likewise. A worthy recompense for their helping of the Pope to make the King the Popes subject. The cause of their suspension was, that they had refused to publish the Excommunication of the Barons of the Kingdom, but it was published by others appointed for that purpose by *Pandulfus*, who was joyned in Commission with the Legate.

(r) Matth. Paris, p. 262. *Recitata sunt in pleno Concilio Capitula 69. quæ aliis placabilia, aliis videbantur onerosa.*

The next year, which was the year 1215. Pope *Innocent* the III. did gather a Council of the whole Papal Empire at *Rome* in the Church of *Laterane*, in which there was neither deliberating, nor consulting with the Assembly, (r) but only reading of threescore and nine Chapters of Ordinances made by this Pope *Innocent*. By the third Chapter, power is given to the Pope to take away the Lands of Princes and Lords, and to give them to others. (s) There also it was spoken of the Voyage and Conquest of the Holy Land, and a degree of Glory in Paradise above others, was promised unto them that should perform that Journey in their own persons. To them that would not go, but only contribute to the Journey, no more was given, but the remission of all their sins, and by consequent eternal Life. These last, having a smaller share, were to content themselves with the Kingdom of Heaven. But as for those that would neither go nor contribute, *Innocent* declared unto them, That they must answer him for it before God in the day of Judgment.

(s) Bulla ad liberandam sub finem Conc. Lateran An. 1215.

Then also was the persecution doubled against the *Vaudois* and *Albigeois*. And the Clergy of *York*, named *Walter de Gray* Archbishop of *York*, who obtained his Investiture at *Rome*: Whence he parted, having first obliged himself (t) to pay unto the Pope ten thousand pounds sterling, which in those days was enough for a Kings Ransom.

(t) Matth. Paris, in Johanne, p. 263. *Episcopus memoratus rediit in Angliam, obligatus in furiâ Romana de decem millibus librarum legalium esterlingorum, &c. Extorsit Papa infinitam pecuniam, de unoquoque prælato.*

That was the End for which the Pope had been so long debating about the Right of Investitures. That was the fruit of the Martyrdom of *Thomas Becket*. By the same way the Pope extorted from the Prelates of *England* an incredible sum of Money.

The King obtained from the Pope, that the Barons of his Kingdom, who had been excommunicated only by the great, and in general, should be excommunicated by name, by a second Excommunication. But the Barons and

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the Citizens of *London* laughed at that Excommunication; saying, (u) That *it belonged not to the Pope to rule secular affairs, seeing that the Lord had left no more to* Peter *and his Successors, but the disposition of Ecclesiastical things. Why doth the mad Covetousness of the Romans extend to us? What have Apostolick Bishops to do with our Knighthood? These are the Successors of* Constantine, *not of* Peter, *&c. O shame! effeminate ribalds, that know not what belongs to Armour Honour, will domineer over all the world by their Excommunications.*

(u) Ibid. pag. 267. *Quod non pertinet ad Papam ordinatio rerum Laicarum, &c. Prob Pudor marcidi ribaldi qui de armis vel liberalitate minime norunt, toti mundo propter Excommunicationes suas volunt dominari.*

But the Barons seeing the King too strong for them, sent to *Lewis*, Son to *Philip Augustus* King of *France*, to beseech him to pass with an army into *England*, promising to put the Crown of *England* upon his Head. And for assurance, they sent to King *Philip* four and twenty of the noblest of the Land for Hostages.

While that *Lewis* made himself ready to pass into *England*, a Legat, called *Walo*, came from the Pope to King *Philip*, to beseech him from the Pope not to suffer his Son to come into *England*, because *John* was a Vassal of the Roman Church, and *England* was the Popes demain. That crafty Pope spake to King *Philip* with respect because he saw him beloved of his Subjects, and because he knew his Power and Courage. And although *Philip* notwithstanding the Popes desire, sent his Son over with an Army to take *England* from the Pope, and expel the Popes Vassal from his possession, yet the Pope shot no Excommunication against him. Yea, when the Legate called *England* the Patrimony of Saint *Peter*, *Philip* answered to the Legat in high scorn, (x) *That the Kingdom of* England *had never been, nor was, nor ever should be the Patrimony of Saint* Peter. *And that the Pope would arrogantly defend that errour, being drawn to it by the greedy desire of a new domination, he should give a most pernicious example unto all Kingdoms.* To which all the French Lords there present added, That they would stand to death for the defence of that Article.

(x) Westmonast. Ann. 1216. *Regnum Angliæ Patrimonium Petri vel Ecclesiæ Romanæ nunquam fuit, nec est, nec erit, verit, exemplum &c. Et si Papa hunc errorem tueri allectus novæ dominationis libidine contumaciter det omnibus regnis dabit perniciosum.*

Yet when *Lewis* was come into *England*, and had taken from *John* the most part of his Kingdom, the Legate coming into *England*, excommunicated *Lewis* with Candles burning, and Bells ringing, and all his adherents. The death of King *John* having appeased the wrath of the Barons, and cooled their affections to *Lewis*, made *Lewis* to return into *France*.

John being dead, his Son *Henry* the III. succeeded, and almost at the same time *Fredrick* attained to the Empire, who (y) obliged himself by Oath unto the Pope to pass into *Syria* to conquer the Holy Land. Two years after his promise, he embarqued himself at *Brindisi* in *Calabria* to go into *Syria*, but being constrained to return to Land, by reason of the indisposition of his Body, *Gregory* the IX. excommunicated him, accusing him of Perjury. Yet soon after he em-

(y) Uspergensis. Cuspinianus. Blondus. Matth. Paris. Collenutius.

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barqued himself again, and happily arrived into *Syria*, where he atchieved many great exploits against the Saracens, and conquered *Jerusalem*. But the Pope did not for all that take off the Excommunication. And in the very day of the triumph, when thanks were given to God for that glorious Conquest, and the amplification of Christian Religion, the Clergy, by the Popes order, would not admit him to the Communion, but turned their backs to him as to an execrable man. But the Pope made it soon known for what reason he had been so urgent to send him away. For, as soon as the Pope saw him engaged in a difficult War, far from home, he invaded the Lands of *Frederick* in *Puglia*, and went about to take *Lombardy* from him: Neither did he care to free him from the Excommunication, although he had accomplished his Vow. (z) Yea the Knights Templers, the Popes Creatures, that were sent by him into the *Levant*, knowing that the Emperour would go to *Jordan* to wash himself, advertised the *Soldan* of the Saracens of it, that he might take *Frederick*. But the *Soldan* abhorring that perfidiousness, sent the Letters of the Templers to *Frederick*, to warn him to look to himself. The Pope himself hindred the Auxiliary Forces of the *Croisada* that were going to help *Frederick*, and would not suffer them to advance. This forced *Frederick* to abandon the Holy Land, and to return into *Italy* to reconquer his own Country, which the Pope had taken from him. The Pope frighted, took off the Excommunication presently, yet upon condition that the Emperour should pay him two hundred thousand Ounces of Gold.

(z) Matth. Paris, in Henrico 3. p. 346.

Yet he continued to set on the Princes and Commons of *Germany* to rebel against *Frederick*: And so great was his hatred against *Frederick*, that *Cuspinian* and (a) *Crontzius* write, that he sent Letters to the *Sultan* of the Saracens, to perswade that Mahumetan to make war against him. But God gave victory to *Frederick* every where; for he defeated, in many combates, all the enemies which the Pope raised against him. So great was his animosity against that Emperour, that when Forces of the *Croisada* came out of *France*, or *England*, or other parts, to sail into *Syria*, to defend *Jerusalem* and the Holy Sepulchre against the Saracens, (b) he stopt them, and gave them the same Graces and Indulgences, as if they had performed the Journy into the Holy Land, upon condition that they should turn their Arms against *Frederick*, whose power lay heavy upon him, because he stifly maintained the Rights of the Empire. The Pope came so far, as to give the Empire to *Robert*, Brother of *Lewis* the IX. King of *France*, upon condition that he should conquer it. (c) But *Robert* sent back to the Pope his Present, both because he sent him no money to furnish him for that Conquest, and because he found it very strange, that the Pope would give that which was none of his: Also because he shewed himself an enemy to a great and vertuous Prince, who had done and suffered so much, bravely fighting for the Cause of the Christians against the Infidels. Then he added, that the Popes are lavish of the blood of others, and that their end is to tread all the Princes of the world under their fee, and to put on the horns of pride.

(a) Crontzius in an. Chr. 1249.

(b) Matth. Paris in Henric. 3.

(c) Idem pag 500.

In the mean while, persecution grew sore against those whom they called *Vaudois* and *Albigeois*, against whom the Pope caused the *Croisada* to be preached,

and an Infinite number of them to be maſſacred. Then alſo Saint *Francis* and Saint *Dominick* were making Miracles, and preaching obedience to the Papal See.

(d) Id. Henric. III. pag. 279.

(d) And as *Pope Innocent* the III. at *Rome*, was carrying in proceſſion the face of Chriſt printed in a Linnen Cloth, that face turned it ſelf with the Beard upwards, as *Matthew Paris* relateth. Which moved *Innocent* to compoſe a Prayer to the ſame Image, and to give ten days of Indulgence to all that would adore the Image, ſaying that Prayer. Theſe are the Words of it, (e) *Hail thou holy Face of the Redeemer; In which ſhineth the appearance of Divine Beauty; Printed upon a Cloth of Snowy Whiteneſs, and given to* Veronica *as a Token of Love; Purge us from all ſpot of Vices, and joyn us to the company of Saints. Hail thou Face of the Lord! Bleſſed Image! Lead us to that which is thine, O happy Figure! To ſee the pure Face of Chriſt.* The whole prayer ſpeaks to the Image as if it heard the prayer.

(e) *Salve ſancta facies noſtri Redemptoris, in qua nitet ſpecies divini ſplendoris; Impreſſa panniculo nivei ſplendoris; Dataque Veronicæ ſignum ob amoris*, &c. *Nos ab omni macula purga vitiorum; Atque nos conſortio junge beatorum. Salve vultus Domini imago beata*, &c. *Nos deduc ad propria, O felix figura! Ad videndum faciem quæ eſt Chriſti pura.*

But in *England* the Popes Tyranny grew ſorer every day. For *Henry* the III. being come to the Crown, gave the homage of his Kingdom to the Pope, and renewed the Oath of Fidelity and Subjection, and the promiſe of paying a thouſand marks yearly to the Pope.

Innocent the III. being dead, in the year 1219. *Honorius* the III. ſucceeded him, and (f) at his entry to the Papacy made an Engliſh Saint called *Hugh*, with a command to pray to him, and to celebrate his Feaſts.

(f) Matth. Paris, An. 1220. p. 299. *Sanctorum Catalogo aſcripſimus, univerſitatem veſtram monemus & exhortamur in Domino, quatenus ejus apud Deum patrocinium devote imploretis.*

In the year 1225. King *Henry* being yet very young, the Pope, as his Soveraign in Temporal Things, declared him *Major*, and capable to conduct his own Buſineſſes.

In the year 1225. the *Pope* ſent *Otho* his *Nuntio* into *England*, who exacted of every Conventual Church two Marks of Silver. The next year after, a Council was held at *Weſtminſter*, where the ſaid *Nuntio* read in full Aſſembly the *Pope's* Letters, in which the Pope ſaid, (g) *That a ſcandal was caſt upon the Roman Church: And that the ancient reproach and diſgrace of the Court of* Rome, *was the Covetouſneſs of Riches, which is the Root of all Evils. Eſpecially becauſe none could get any buſineſs done in the Roman Court, but with many Preſents, and with greaſing the Officers with money. But becauſe the Poverty of the Romans was the cauſe of that evil, it was the duty of the Engliſh, as natural Sons, to relieve the poverty of their Mother, becauſe without their Liberality, the Roman Court could not preſerve her Dignity. That the way to remedy that reproach, was, that the Pope ſhould have in every Cathedral Church, and in every Abbey and Monaſtery of* England, *two Prebends, of which he ſhould enjoy the Fruits.* And in the ſame year the ſame

(g) Matth. Paris, p. 314, 316.

Pope

Pope called a Council at *Bourges*, where he made the same motion by his Legat. But he found Contradiction from the Clergy of *France*, and could not compass it.

After *Honorius*, *Gregory* the IX. was Pope. It was he that compiled the Decretals, and the same whom the *Romans* expelled out of *Rome*, for the Citizens of *Rome* never cared much for the Popes Excommunications.

This Pope needing money for his War against the Emperour *Frederick*, sent a Legat into *England* named *Stephen*, who exacted of the people of *England* the Tenth part of all their moveable Goods, that is, of all their Flocks, Rents, Fruits, Wares, Offerings, and Gifts to the Church: *(h)* And the said Legat had power to excommunicate all that should refuse to pay, and to put the Churches in Interdict. The Prelates he enjoyned upon pain of Excommunication, to make that Collection speedily, and without delay. All that should cross such an holy Work, he declared excommunicated, *ipso facto*. He would be paid in new Coin, and of good weight. He took the Tythe, even of the Corn in the first Blade, that is, of the Crop of the year after. In these Exactions he was so urgent and so griping, that the Parishes were forced to engage the Chalices and Church-plate to satisfie his Covetousness. And he had certain Usurers with him, who lent money upon double use, to those that had no ready money. This caused a great Clamour and Lamentation over all the Countrey, but without effect. That money was employed by the Pope to invade many Towns belonging to the Emperour in *Italy*. And the Emperour could not defend them, because he was engaged against the *Saracens* in the *Levant*, where he took *Jerusalem*, and put the affairs of the Christians in a flourishing state. And he had utterly destroyed the *Saracens*, if the injuries which he received from the Pope had not recalled him.

(h) Id p. 349. *Habuit ex iisdem literis authoritatem contradictores excommunicandi & Ecclesias interdicendi.*

(i) Then the Benefices of *England* were possessed by Italians, and other Creatures of the Pope, to the great grief of the English. To the Bishop of *Rochester* it was revealed in Vision, That King *Richard*, and *Stephen* Archbishop of *Canterbury*, with a Chaplain of his, were come out of Purgatory all in one day.

(i) Matth. Paris, p. 358, 359.

Scarce was the Collection ended, made by *Stephen* the Legate, when the Pope made peace with the Emperour, but the money was not restored. And another *Nuntio* came from Pope *Gregory*, who (as *(k) Matthew Paris* saith) *argumentosas extorsiones excogitans*, *inventing extortions grounded upon fair reasons*, sent *Nuntio's* with power of Legates, who by Sermons, Exhortations, and Excommunications, *(l)* brought an infinite number of Englishmen to Mendicity, and turned them out of their Houses. This was done under a pretence of contributing to the Expence of the Holy War, of which himself hindred the success, and yet he promised to them that should contribute money for it, the remission of all their sins, and to them that should go in person an augmentation of Glory.

(k) P. 386.

(l) Ibid. *Per regnum Angliæ infinitos reddiderunt extorres & mendicos.*

(m) Ibid. *Si qui proficiscensium illuc ad præstandas usuras juramento tenentur astricti, creditores eorum per Ecclesiarum Prælatos ut remittant iis præstitum juramentum & ab usurarum exactione desistant eadem præcipimus districtione compelli.*

(m) By the same Bulls, every man that was indebted, was exempted, and could not be arrested or sued by his Creditors, as long as he had a Cross upon his shoulders, which was the mark of those that were associated into the *Croisada*: And the reason given for that exemption, was, that such a man was become the Popes man, and had put himself in the protection of the Church. By the same Bulls also, power was given to the *Nuntio's* or *Legates*, to dispense with the Vow for money. So that he that had crossed himself for the Voyage to the holy Land, might redeem himself from the Vow, paying to the Legate, that which he should have spent in the Journey, and so stay at home, and enjoy the same spiritual graces, as if he had performed the whole Voyage. The Bull ended with this Exhortation, (n) *Come then, and let the Children of Divine Adoption prepare themselves to yield obedience unto Christ, changing their Quarrels into Bonds of Love, believing that being truly confessed and contrite; by an happy Traffick, and by their Labours which do but pass, they shall purchase eternal Rest. Given at* Spoleto *the third of* September, *the eighth year of our Pontificate.*

(n) *Accingantur ergo omnes filii adoptionis divinæ ad obsequium Jesu Christi, &c. Felici commercio laboribus suis qui cito transeunt, æternam requiem mercabuntur.*

(o) Ibid. *Quibus data fuit potestas crucesignandi & votum data pecunia relaxandi, &c. Signatos hodie crux data pecunia à cruciato voto absolvebant.* Westmonast. an. 1240. *Absolvebantur per prædicatores & minores, pecunia interveniente multi cruce signati in scandalum Ecclesiæ.*

The Exactors and Collectors of that money, were the *Franciscans* and *Dominicans*, who would to day put the Cross upon a mans Shoulder, and oblige him with an Oath to the Voyage, (o) and to morrow release him from his Oath for money.

Reason and Right did require, that these great sums of money should have been employed to defray the Princes that raised Armies for the deliverance of the Holy Land. Among whom, he that most freely exposed his Life, and that of his Subjects, with an incredible Expense, was *Lewis* the IX. of *France*, who reigned then: A Prince worthy to have been born in a better Age, being a rare Example of Meekness and Justice, and one that partly discerned the Errors, and sighed under the Popes Tyranny. That Great Prince soon after undertook that Voyage, but to his great ruine, confusion of the Christians, and destruction of his Kingdom. Yet the Pope never gave him any part of the money raised for that Expedition, nor to the Emperour, nor to any Prince that paid Armies, and fought for that Quarrel. All was poured into the Popes Coffers, as into a Gulf, and by him employed to make War against *Frederick*, for he broke presently the Covenant sworn to him. So in effect, all the money contributed by devout Souls, for the Conquest of the Holy Land, was employed to hinder it, and to find other work for *Frederick*, who alone was more able to promote that Conquest, than all the rest together.

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While the Pope exercised that horrible Tyranny over *England*, (p) the Senate and Citizens of *Rome* were mastering the Pope, and were so far from giving him money, that they would have money from the Pope, pretending an old Right for it. The difference was about some Lands which the Roman Senate claimed, as belonging to the Roman County, but the Pope said that they belonged to his Bishoprick; alleadging for himself Christs words, who had promised, that *the gates of Hell should not prevail against the Church*; Whence he inferred, that in that Quarrel, the Senate and the Roman People might not hope to prevail against him. For all his Inferences, they turned him out, and burnt his Houses, and called the Emperour *Frederick*; Who being one of the Wisest and Meekest Princes that ever were in the World, instead of helping them, corrected their insolence, and would resent none of the injuries which *Gregory* had done him. At the same time that good Emperour demanded the Sister of *Henry* the III. of *England*, for his Wife, and had her.

(p) Matth. Paris, p. 394.

(q) At that time also certain Usurers set up in *England*, called *Caursins*, who by Usuries and strange Arts devised in *Italy*, ate up the poor people and the Clergy. The King himself was most deeply in their debt. The Bishop of *London* would have repress them, but because they were maintained by the Pope, he could not effect it. The *Franciscans* and *Dominicans* were preaching up the Popes power, and drawing all the Confessions to themselves, and every day obtained Priviledges to the prejudice of the Parochial Priests, who became almost useless. The State of *England* was deplorable, for hungry *Italians* of the baser sort, with Bulls and Warrants from the Pope, came daily to fleece the people, and to raise such sums of money as they would demand upon the Clergy. If any denied what they demanded, he was presently excommunicated. And they that held the great Benefices, were strangers that were but the Popes Farmers. This made *Matthew Paris*, that lived then, and beheld these things, to lament (r) that *the Daughter of Sion was become like a shameless Harlot that could not blush, by the just judgment* (saith he) *of him that made an Hypocrite to reign, and a Tyrant to domineer.*

(q) Id. p. 403, 404, 405.

(r) Matth. Paris, p. 424. *Facta est filia Sion quasi meretrix effrons non habens ruborem. Quotidie vilissimæ personæ & illiteratæ marit occurrit*

The above-mentioned Legat *Otho* came again into *England*, (s) King *Henry* went to meet him, even to the Sea-side, and, as the Popes Vassal, cast himself down before the Legat, touching the Legates Knees with his Head.

bullis Romanis armatæ in minas statim erumpentes, &c. (s) *Id.* p. 425. *Rex eit usque ad confinium & inclinato ad genua ejus capite usque ad interiora regni deluxit officiose.*

In the year 1283. the Archbishop of *Antioch* would not acknowledge the Pope his Superiour, and preferring himself before him, (t) excommunicated the Pope, and the Papal Court, and the Roman Church, being set on to do that by *German* Archbishop of *Constantinople*, who called himself Universal Bishop. The same year the persecution was very sore against the true Christians, which were opprobriously called *Albigeois*, *Vaudois*, *Paterins*, *Buggerars*, in the same manner as they call us now *Hugonots* and *Calvinists*. Great numbers of them were burnt in *Flanders*, at the Instigation of a *Dominican* called *Robert Buggerar*.

(t) Idem, pag. 465.

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The Oppreſſion and Extorſions of *Rome* growing every day in *England*, the Biſhops met at *London*, and the Legat with them, who propounded new devices to get money, and a new way of exaction. The Biſhops anſwered him, that the Roman Court had quite exhauſted *England*, and that it was impoſſible for them to furniſh any more. So the Aſſembly was broken without concluding any thing.

The Legat putting off his plot till another time, took his way towards *Scotland*, to rake all the money out of it, as he had done in *England*. (u) The King of *Scotland* hearing of it, came to meet him upon the borders, and forbad him to come further into his Kingdom, ſaying, that he was the firſt Legat that ever entred into *Scotland*, and that *Scotland* had no need of any, ſince without that Chriſtian Religion flouriſhed, and that the Church proſpered in the Kingdom. The Legat then went back, and through (*) *England*, did ſo order the buſineſſes of the Church, that he got no ſmall ſum of money.

(u) Idem Henr. III. p. 481. *Antequam Legatus regnum Scotiæ intraſſet, occurrit ei Rex Scotiæ non acceptans ingreſſum ſuum.*

Dixit enim quod nunquam aliquis Legatus excepto illo ſolo in Scotiam intravit. Non enim, ut aſſeruit, opus erat. Chriſtianitas ibi floruit, Eccleſia proſpere ſe habebat. (*) Ibid. *Rebus Eccleſiaſticis pro libito ordinatis pecuniam non minimam cogendo.*

Then was brought into *England* a Mandate of the Pope, to publiſh in all the Churches, with Bells ringing and Candles burning, the Excommunication of the Emperour *Frederick*. Which was executed, though with the Kings great grief, becauſe the Emperour had married his Siſter. And the people of *Milan* rebelled againſt the Emperour, and ſacked the neighbouring Cities belonging to him with cruelty almoſt unparallell'd, having for their head a Legate whom the Pope had ſent to them. Upon which *Matthew Paris* expreſſeth, what the ſenſe of the world was at that time. *Fear and horrour filled the hearts of men, becauſe the Papal party cared neither for Prayers, nor for Maſſes, nor for Proceſſions*, &c. *But put all their hope in treaſures of Money, and in Rapine; and with ſhameleſs impudence ran to the ſword and revenge.*

The beſt Benefices of *England* being poſſeſſed by Italians, and Romans eſpecially, baſe in Birth and Conditions, and promoted to thoſe places by the Popes Agents, that were ſent thither with a full power to do all things at their pleaſure, and to take from the Engliſh Prelates the Power of conferring Livings, the ſaid Prelates (x) writ to Pope *Gregory*, Letters full of Lamentations; being juſtly puniſhed. For having helped the Popes to bring down the Power of their Kings, under a pretence of maintaining the Liberties of the Church, they had put the Popes Fetters about their own Legs, and drawn a hard bondage upon themſelves. While Kings were in power, the Pope called them Simoniacks that gave ſome little preſent to the King, when they received the Inveſtiture. But after that the Pope had taken that Power from the King, he took an hundred times more from them than ever the King did.

(x) Id. ib. p. 495.

This Pope by his Bulls full of fervent Exhortations, had publiſhed the *Croiſade* over all *France*, *Germany* and *England*, exhorting by the compaſſions of God and by the zeal of Chriſtian Religion, and by the hope of Salvation, all good Chriſtians

Christians, to go to the help of Christians oppreſt in *Syria*, and to deliver *Jeruſalem*, and the place of the Croſs, and the holy Sepulchre, out of the hand of the Infidel Saracens, promiſing the remiſſion of all Sins, and an Augmentation of Glory in Paradiſe, to all that ſhould die that Voyage. Upon theſe Exhortations a great number of Pilgrims croſſed themſelves, (y) and having appointed their Rendevouz at *Lyons*, met there well armed, and furniſhed, and full of courage. As they were ready to march, a Legat came from the Pope, who forbad them to go further, and commanded them to return every one to their own home. At which they grew ſo angry, that much ado there was to keep them from killing the Legat and his men. For (ſaid they) to obey the Pope, and for the Cauſe of the Crucifix, we have undertaken this Voyage: We have ſold or pawned our Lands, we have borrowed Money upon great uſe, and now we are ſent back to our houſes. This happened in the year 1242.

(y) Matth. Paris, p. 497.

In the mean while, *England* was ſore troubled with new exactions: and the Pope ſent Letters to all the Subjects of the Empire, to abſolve them from the Oath of Fidelity and Obedience, ſworn to *Frederick* their Lord, commanding them *to be faithful in unfaithfulneſs, and obedient by diſobedience*, as (z) *Matthew Paris* ſaith. *But* (ſaith the ſame Author) *the wickedneſs of the Roman Church execrable unto all was the cauſe that none or few cared to obey the Papal Authority.* The Emperour writ to the King of *England*, his Brother in Law, to expoſtulate with him becauſe he ſuffered him to be excommunicated, and with ſuch diſgrace in his Kingdom, and that Moneys ſhould be raiſed in *England* continually by the Pope, to make war againſt him. The Kings anſwer was, that being the Popes Vaſſal and Homager, neceſſity did lye upon him to yield all obedience to his Holineſs.

(z) P. 499. *Perſuadens ut eſſent in infidelitate fideles, in inobedientia obedientes. Sed tantum promeruit, Romanæ Eccleſe improbitas omnibus execranda, quod à nullis vel à paucis meruit Papalis Authoritas exaudiri.*

Yet upon theſe Letters from the Emperor, King *Henry* deſired the Legate *Otho* to go out of *England*, but the Legat would not do it, and found new ways to get Money for his Maſter. The Engliſh Lords and Gentlemen were ſelling their Lands and Mannors to the Clergy to perform that Voyage into the Holy Land, to which they had bound themſelves by Vow, upon the Popes Command. (a) But the Dominicans and Franciſcans received Power from the Pope to diſpence thoſe that had croſſed themſelves from their Vow, taking ſo much Money from them as they ſhould have ſpent in their Journey.

(a) Id. p. 507. *Incœperunt ipſi Prædicatores Fratres & Minores Cruſignatos abſolvere à voto ſuo, accepta tamen pecunia, quanta ſufficere videbatur unicuique ad viaticum Ultramarinum. Et factum eſt in populo ſcandalum cum ſcbiſmate.*

And at the ſame time the Pope who had crammed many Italians and Romans with the beſt Benefices of *England*, began to ſqueeze theſe Spunges, and got from them the fifth part of their revenue, towards the charges of his War againſt the Emperor.

Then ſome Engliſh, ſeeing ſo much Money go out of *England* continually, came

to

to the King, and told him, (b) *Most Illustrious Prince, why do you suffer* England *to be brought to desolation, and to become the prey of them that go by, like a vine without wall, exposed to travellers, and left to be destroyed by the wild boars?* &c. To *whom the King answered. I will not, I dare not contradict My Lord the Pope in any thing. Whence the people was brought to a most deplorable despair.* But the Legat having got the fifth part of all the revenues of strangers, did the same to the English, and the Archbishop led the dance, paying eight hundred marks to the Legat for the first payment; the rest was exacted from him, and from all others with all violence.

(b) *Domine Princeps nominatissime quare permittis Angliam fieri in prædam & desolationem transeuntium, quasi vineam sine macerie, omni communem viatori, ab apris exterminandam?* &c. *Quibus talia persuadentibus aie, Nec volo, nec audeo Domino Papæ in aliquibus contradicere. Et facta est in populo desperatio nimis deploranda.*

Scarce was that exaction done, when one *Peter de la Ronse* came from *Rome*. (c) Of him *Matth. Paris* an eye-witness speaks thus. *In those days came into* England *a new exaction of money unheard of in all ages and execrable. For our holy Father the Pope sent a certain exactor into* England *called* Petrus Rubeus [or *Peter* of the *Bryar*] *who having invented a certain kind of mouse-trap did learnedly catch an infinite sum of money from the miserable English-men.* He would come into the Chapters of Monks and Prebends, and made them believe that such and such a Prelat had secretly promised such a sum of Money, and by promises and threatnings extorted money from them, making them swear that in six months they would not tell it to any body: without saying to them the cause why the Pope had such a suddain need of money, but leaving them to presume that there was some great business concealed from them. Upon that the Prelats and Abbots came to the King and told him, (d) *Sir, We are beaten, and we are not suffered to cry; They cut our Throats, and we cannot lament. A thing impossible is enjoyned us by the Pope, and an exaction detestable unto all the world,* &c. But the King turning himself to the Legat there present, told him, *My Lord, these miserable seducers reveal the Popes secrets; They detract, and will not obey your Will. Do with them what you think good. I give you one of my best Castles to put them in a sure hold. So they were forced to pay all,* that the Legat was pleased to demand of them.

(c) Id. p. 515. *Per eosdem dies venit in Angliam nova quædam pecuniæ exactio omnibus sæculis inaudita & execrabilis. Misit enim Papa Pater noster Sanctus quendam exactorem in Angliam. Petrum Rubeum qui excogitata mulcipulatione infinitam pecuniam à miseris Anglis edoctus erat emungere.*

(d) Ibid. *Domine Rex suggillamur, nec licet nobis clamitare, jugulamur, nec possumus ejulare.*

The same year Earl *Richard* the King of *Englands* Brother, as valiant and generous as his Brother was base and low spirited, went out of *England*, carrying with him the flower of the English Nobility, and made the more hast because news was come of the miserable case of the Christians in the *Levant*, where the Christian party was sinking apace. Being come to St. *Giles* in low *Languedock* to go to *Marseille*, a Legat met him, who forbad him from the Pope to go further, dispensig the said Earl from his Vow. The Earl highly discontented answered, *I have taken leave of my friends, I sent my Money and my Arms before; Now that I am ready to take ship, I am forbidden to go.* He resolved then, notwithstanding the Popes prohibition, to perform his Voyage, and imbarqued himself (e) *detesting the double and treacherous dealing of the Roman Church with a great bitterness of spirit.*

(e) Id. p. 518. *Detestans Romanæ Ecclesiæ duplicitatem cum magna mentis amaritudine.*

That *Peter de la Ronse* having not the Title of Legat got into *Scotland*, and there

that which none ever did before him, for he carried away three thousand pounds out of *Scotland* to put into the coffers of his Holiness.

While the Pope was plundering *England*, he was raising an immense sum of money in *France* by a Legat sent purposely. Which sum exceeding the Popes expectation, he repented to have made truce with the Emperour *Frederick*, seeing that he had got so much of the sinews of War, and commanded Cardinal *John Colonna* to bring word to the Emperour that he would not keep the truce. Which when that Cardinal, whose Family was potent in *Italy*, refused to do, and exchanged some injurious words with the Pope upon that subject, (f) King *Lewis* the IX. hearing of that passage, prohibited that the money (which was yet in *France*) should be delivered to the Popes Assigns, or transported out of the Kingdom.

The same Pope perceiving that whensoever he demanded money of the body of the English Clergy oppositions were formed against it, (g) writ to his Legat that he should deal with the Clergy-men one by one, and fleece them one after another. And he sped that way.

It was about this time namely in the year 1240. that *Baldwin* keeping by force the Empire of *Constantinople* which the French and other Pilgrims of *Syria* had surprized, and held it by right of conveniency, (h) being in great want of money, writ to the King of *France Lewis* the IX. that the holy Crown of thorns of our Saviour was found, and that if he would help him with a sum of money, he would send it to him. This meek King, and of easie belief treated with the said Emperor for a great sum of money, and bought that Crown which was put in the Holy Chappel of *Paris* with great solemnity. Shortly after the Venetians having bought a piece of the true Cross for two thousand and five hundred pounds, sold it again to the same King *Lewis* for double the price. The King himself carried it bare-head and bare-foot to our Lady of *Paris*. And the Pope gave to it forty days of true pardon.

(i) In the year 1241 King *Henry* the III. of *England* made a great Feast in *Westminster hall* upon *Christmas* day. In the midst of the table was the Kings Chair under the Canopy of State, according to the custome. It was a thing without example that any but the King durst sit in that Royal Chair, especially upon a day of extraordinary solemnity. Yet the King acknowledging himself the Popes Vassal, and no Soveraign, yielded that place to the Legat *Otho*, to the great heart-breaking of all that were present, and to the disgrace of the English Nation.

Shortly after, the Legat returned to *Rome*: *Matthew Paris* beareth him this testimony, that *excepting the Church plates, and Ornaments of the Churches, there remained not so much money in* England *as* Otho *had extorted. And that he had conferred partly by his own, partly by the Popes will, above three hundred of the best Prebends and Rectories of the Kingdom. Whereby the Kingdom was left languishing and desolate as a Vine exposed to those that pass by, and destroyed by the wild boar of the woods.*

(f) Id. p. 522. *Quod cum Regi Francorum innotuisset, præcepit pecuniam totam quam in terra sua mellitis sermocinationibus & fellitis comminationibus messuerat, ab eodem Legato extortam reservari.*

(g) Matth. Paris, p. 522. *Papa de pecunia congreganda vigil contemplator significavit Legato, ut non sicut prius omnem Clerum convenire attemptet, &c. Imo potiùs singulatim quemlibet eorum, &c.*

(h) Ibid. pag. 527. *Necessitate ingruente & thesauri carentia &c. significavit Regi Francorum ipse Imperator Balduinus quòd si ipsum pecunia destitutum vellet de thesauro efficaciter juvare ipsi Regi pro antiquo dilectionis & consanguinitatis fœdere conferret coronam Domini.*

(i) Ibid. p. 532, & 53 *Rex in ampliori Regia Westmonasterii pransurus Legatum, quem ad prandium invitaverat, in eminentiori lo mensæ, scilicet in sede Regali, quæ in medio mensæ est, non sine multorum obliquantibus oculis collocavit.*

The same year, the Convent of *Burg* in *England* received an Apostolick mandate from Pope *Gregory* the IX. that they should give to a certain man whom the Pope would recompense a Benefice of a hundred Marks a year, a great revenue in those days. And certain sharks coming from *Rome*, went from Church to Church, and from Convent to Convent, and taking the several Monks apart told them, (k) *Brethren and friends, you have power in your hand to receive a great benefit from the Pope; For now he asketh of you that which you should ask of him with bended knees and joined hands in all humility.* The summary of the motion was that he asked them some money as an offering of sweet savour. Upon which *Matthew Paris*, an eye witness of these doings, speaks thus; (l) *In this time by the permission and procurement of Pope* Gregory, *the insatiable greediness of the Roman Church got such strength, confounding right and wrong, that putting off all shame, she became a common and impudent strumpet, selling and prostituting her self unto all, holding Usury to be a small thing, and Simony to be no inconvenience.* (m) At the same time the Bones of *Edmund* Archbishop of *Canterbury* were working abundance of miracles. The Emperor had six mighty Armies to resist the Enemies which the Pope by his Practices raised against him in several places.

New *Dominicans* and *Franciscans* came from *Rome* into *England* in great numbers, to preach the Croisada, which they did so effectually that many crossed themselves for the voyage of the Holy Land; And the same Preachers granted to them the remission of all their sins. But three days after they released them from their Vow and gave them leave not to stir out of *England*. So they changed the corporal satisfaction into a pecuniary punishment. By which means even women and children, that they might have remission of all their sins, took the Cross and the Vow of the Croisada, and then redeemed their Vow with Money. Thus the Fryars collected vast sums of money. And what became of it, *Matthew Paris* saith that it was not known.

This Legat *Otho* (n) had left two Vice-Legats with power of exacting, interdicting, and excommunicating, who daily committed a thousand extorsions. One of them named *Petrus de Supino* took a turn into *Ireland*. Out of which (though money was thin sown there) he raked in few days fifteen hundred Marks. Then returning with a Mandate from the Pope, he exacted the twentieth part of the Goods of the whole Island, and his fellow *Petrus Rubeus* did the same in *Scotland*. Then hearing that Pope *Gregory* was very sick they crost the sea in hast, and went towards *Rome* loaden with wealth. But in their journey they were taken by the Emperor, (o) who made use of their money, and committed them to close prison and besieged a place in *Campania* where the Pope had put his Money and his Nephews. The Emperor having made himself Master of the place, hanged the Popes Nephews as Rebels to his Majesty. The Pope hearing of it, was oppreſt with such grief that he died. The Emperor kept many Cardinals prisoners, among others *Otho*, the plague of *England*, because they would have assembled themselves in Council by the Popes Authority without his leave.

(k) Matth. Paris, p. 536. *Vocatisque Monachis dixerunt, Ecce fratres & amici, imminet vobis ad manum magnum Papale beneficium; Postulat enim à vobis quod vos deberetis flexis genibus & junctis manibus ab eo humilime postulare.*

(l) Ibid. p. 535 *Adeo invaluit Romanæ Ecclesiæ insatiabilis cupiditas confundens fas nefasque, quod deposito rubore velut meretrix vulgaris & effrons omnibus venalis & exposita usuram pro parvo, simoniam pro nullo inconvenienti reputavit.*

(m) Ibid.

(n) Matth. Paris in Henr. III. p. 547, & 54.

(o) Id. p. 555.

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After many quarrels among the Cardinals, *Galfrid* Archbishop of *Milan* was chosen Pope, who did not last long, and died having been Pope but sixteen days. The Cardinals were 21 months before they could agree about the election of a Successor. The Emperor, angry at it, besieged them at *Rome*, and the King of *France* sent them Embassadors to declare to them, that (p) *if they did not choose a Pope, the French would elect one for them, grounded upon their ancient priviledg granted by St.* Clement *unto St.* Denis, *whom he established Apostle over the Western people.* The Cardinals frighted, in the end chose one Cardinal *Sinebald*, who leaving his name of Baptism called himself *Innocent* the IV.

(p) Ibid. p. 582. *Hoc audaciter significabant confisi de antiquo privilegio suo per sanctum Clementem beato Dionysio concesso & obtento, qui concessit Apostolatum eidem Dionysio super gentem Occidentalem.*

The Orders of Dominicans and Mendicant Fryers had been but 24 years in *England*, and already had built magnificent Convents over all the Kingdom, and governed all the houses of great persons, got great Legacies, drew to themselves all the Confessions, and many believed that Salvation could not be had without them. They were Factors, Solliciters, and Executors of Apostolick Mandates, and bearers of Pardons; they had the Kings ear, and debased the Orders of S. *Benedict* and St. *Austin*; Doing to other Orders, and to Parochial Priests that which the Jesuits do now unto them. Yet between these two new Orders there was a great deal of envy, the Franciscans calling themselves *Minors*, and by consequent more holy; and the Dominicans calling themselves *Majors*, and therefore preferrable.

In the year 1244. one *Martin* came into *England* with full power from his Holiness to exact money, to suspend, to interdict, and to excommunicate all that should any way oppose him. He would command this Abbot or that Prior (q) that *they would send him horses such as were fit for an especial Clark of the Lord Pope to ride on.* If they alleadged any excuse, he suspended them from their Benefices. The Churches and Prebends that fell void, he kept in his own hands, till he was pleased to bestow them upon his Nephews and Cosins.

(q) *Præcipiens per litteras districte illi Abbati vel illi Priori, ut ei equos quales decebat specialem Domini Clericum insidere, transmitterent.*

And whereas *David* Prince of *North-Wales* was Vassal to the King of *England* (r) Pope *Innocent* the IV. deboisht him from the Alleagiance sworn to *Henry* the III. his Lord, and made him his Vassal, obliging him to pay five hundred marks a year to the Apostolick See in sign of Subjection. So *David* by the Popes instigation shook off the Kings yoke, and put his country under the Popes subjection, promising to hold his whole Countrey from the Pope. Whence long Wars followed.

(r) Id. p. 604, & 605. *David volens collum suum de subjugo fidelitatis Domini Regis excutere, ad alas Papalis protectionis confugit spondens se tenere partem Walliæ eum contingentem ab ipso Papa. Cui favit Papa, & contra Regem rebellanti sinum aperuit.*

The miracles of *Edmund* of *Canterbury* being daily multiplied, Commissioners were deputed by the Pope to enquire of those miracles, and to inform his Holiness about them, to know whether he ought to be canonized and listed among the Saints: but the Commissioners made a relation to the disadvantage of the said *Edmund* as unworthy to be Sainted. Wherefore it was concluded that he should not be canonized, and the request of the Monks of *Pontigny*, where the said *Edmund* lay buried, was rejected as unjust.

The forementioned *Martin* (whom the English called *Masty*, (s) because of his insatiable greediness (t) received an unheard of power from the Pope, and more ample than any before, of which he had several Letters, and produced sometimes one, sometimes another, according to the exigence of the case, and many Scroles of Parchment sealed with Lead, in which nothing was written, and those blanks he filled according to his own pleasure. He made his address unto the King; beseeching him in the Popes Name to help him to get ten thousand marks before hand of the English Clergy. And he brought forth Letters of Pope *Innocent* to the Clergy of *England*, where these words are found. *Being constrained by necessity, we have recourse to you confidently, and by the Counsel of our Brethren, we desire and expresly admonish your generality, and by Apostolick Writings we exhorting command and commanding exhort you, that you relieve the Roman Church with such quantity and sum of money as our dear Son* Martin, *Clark of our Chamber, shall declare unto you,* &c. *And that you so accomplish that which we desire of you, that we may commend your Devotion, and that we be not constrained to proceed otherwise against you about that matter.* Thus in case of denyal he threatned to force them to it by Excommunication. And that *Martin* was grown so insolent, and such a severe exactor that he would send, now to an Abbot, now to a Prior, commanding him to send him so many great Horses, so much provision for his house, such a quantity of curious stuffes for his train. (u) *And when he had received what they sent, he would send it back with contempt, saying that it was not good enough, and commanded them to send better upon pain of Suspension and Excommunication. And he suspended all the Prelates from the Collation of Livings of thirty marks a year and above, till they had satisfied his greediness. Wherefore the miserable English complained that they were under a harder bondage than ever the Israelites in* Egypt.

War being happened between the English and the Scots, they made peace upon certain conditions. But because a Vassal ought not to conclude peace or war without the consent of his liege Lord, peace could not be made without the approbation and ratification of Pope *Innocent* the IV.

The same year the Prince of North-*Wales* continuing in his Rebellion against *Henry* the III. King of *England*, obtained of the Pope with money, and with the renewing of his promise, of paying five hundred marks a year unto the Pope, to be absolved and dispensed from the Oath of Alleagiance which he had made unto *Henry*, saying, that it was extorted Oath.

In the year 1245. the Pope caused the Excommunication of the Emperor *Frederick* to be published again in all the Churches of *France*. That Excommunication being given to a Parochial Priest of *Paris* to publish it, he pronounced it in these terms. *Hearken all of you, I am commanded to pronounce an excommunication with Candles burning and Bells ringing against the Emperor* Frederick. *Not knowing the cause why, I know only that there is an irreconcileable quarrel and hatred between him and the Pope, I know also, that the one doth wrong to the other, yet which of the two is in the wrong, I cannot tell. But him that doth wrong to the other, I excommunicate as far as my power extends.* The poor Priest was punished by the Pope, but the Emperor sent him presents.

(s) It is like that the English in those days called a masty dog a *Mastin* as the French do now; and that they made an allusion of *Mastin* with *Martin*.

(t) Mat Paris libro supradicto p. 622.

(u) *Martinus remisit ei quæ ei missa fuerunt, asserens insufficientia, & præcepit eis ut meliora sibi subpœna suspensionis, & anathematis transmitterent. Suspendit autem omnes à collatione beneficiorum, 30. marcas valentium & supra, donec sua satisfactum foret cupiditati. Unde milites Anglici acerbiorem quamolim subierunt filii Israel, se doluerunt in Ægypto Britanica tolerare servitutem.*

The Pope had a desire to come into *England*, and pass through *France*, but the passage through *France* was denied him. And the King of *England* was advised not to let him come into his Kingdom. In the mean while, *Martin* was continuing to wast poor *England*, sucking the substance of the people and the Clergy, and most part of the Benefices of *England* were held by Italians. In the end, the Nobles of the Land were forced by the heavy oppression to assemble themselves, and to give order that all the Papal Letters which daily came into *England* with new Tricks to catch money should be stopt. A bearer of those Trumperies was taken, and all his Bulls and Leaden Seals were taken from him, and he laid up in close Prison. About the same time, in *Rogation* week, the Popes Wardrobe at *Lions* was burnt with an accidental fire, and there the Letters of Homage and Submission made to the Pope by King *John*, were consumed, as *Matthew Paris* (x) relateth.

(x) P. 638.

In the end, the King seeing his Kingdom exhausted by the Extortions of the Roman Court, although he trembled under the Papal power, yet he commanded *Martin* to depart out of the Kingdom, and for a farewel told him, (y) *The Devil lead thee, and bring thee into Hell.* But *Martin* going away, left one Mr. *Philip*, to whom he resigned the power he had from the Pope. Being come to the Popes presence, who was then at the Council of *Lions*, he complained of the King of *England*. The Pope then remembring that both the King of *France* and the King of *England* had denied him the entry into their Kingdoms, said in great wrath, and with an angry countenance, (z) *It is expedient that we compound with your Prince* Frederick, *that we may crush these petty Kings that kick against us: for when the Dragon is once bruised or appeased, we shall soon tread upon these small Serpents.*

(y) *Diabolus te ad infernos inducat & perducat.*

(z) Pag. 640. *Expedit ut componamus cum Principe vestro, ut hos Regulos contemnamus recalcitrantes. Contristo enim vel pacificato dracone citò serpentuli conculcabuntur.*

In that Council the Canonization of *Edmund* Archbishop of *Canterbury* was moved again with great instance, but was rejected the second time by the Pope, and that Saint wanting the Popes favour, lost his cause for this time also, and was judged unworthy to be a Saint.

The fourth day, an unusual thing happened: The Pope himself preached in a Church of *Lions*: His Text was, *Lam.* 1. 12. *All ye that pass by, behold and see, if there be any sorrow like unto my sorrow, which is done unto me*: Then he compared his Sorrows to the five Wounds of Christ; The first was, The inundation of the *Tartars*; the second, The Schism of the *Grecians*; the third, The Heresie of those that were called *Patterins*, *Buggerars*, *Jovinians*, and *Vaudois*; the fourth, The desolation of the holy Land; the fifth and the most smarting, The Emperour *Frederick*, the Churches Enemy and Persecutor, whose Heresies and Sacriledges he set out at large.

In that Council the people and Clergy of *England*, complained by Deputies of the Extortions and Robberies of the Roman Court; but their Complaints were not regarded.

There a Sentence of Deposition against the Emperour *Frederick* was pronounced by the Pope, whereby he was declared faln from the Imperial power, and all the Subjects of the Empire, as well in *Germany*, as in *Italy*, *Sicily*, and *Province*, were

were absolved from the Oath of Allegiance sworn unto the said Emperour, with a prohibition by Apostolical Authority, to yield any obedience unto him, or to lend him any assistance, upon pain of Excommunication. The Electors also were commanded to elect another Emperour; the Pope keeping the power to himself to provide for the Kingdoms of *Naples* and *Sicily*, pretending that the disposition of those Kingdoms did particularly belong to him.

There also an Order was taken for the Voyage of the Holy Land, the Pope taxing himself to pay the tenth part of his Revenue, and condemning the whole Clergy to pay the twentieth part of theirs for three years. He appointed the Apostolick Officers to be receivers of that Contribution. He made an order, that all that should enter into the *Croisada*, should be exempted from all Tributes, Taxes, and subjection due to secular Lords, because by crossing themselves they put themselves under the protection of the Apostolick See. By this means the King lost as many Subjects as there were men that would put a Cross upon their Shoulder, for then they claimed themselves to be the Popes Subjects. Creditors were prohibited to exact any thing of those that were crossed, because they were under the protection of the Church. (*a*) And to those crossed men was promised, besides the remission of all their sins, an augmentation of Glory in Paradise. To those that should not go in person, but contribute with their means, defraying others that would go for them, no more was promised but the remission of all their sins. Those that should go in person defrayed by others, if they died in that Voyage that Order assured them that they should not go into Purgatory, but they were to content themselves with Eternal Life, and might not pretend to a degree of Glory in Paradise above the common sort.

(a) Pag. 653. *Nos ergo, &c. omnibus qui laborem istum in propriis personis subierint, & expensis, plenam suorum peccaminum, de quibus fuerunt veraciter corde contriti & ore confessi, veniam indulgemus, & in retributione justorum salutis æternæ pollicemur augmentum. Eis autem qui non in personis propriis illuc accesserint, sed in suis duntaxat expensis juxta facultatem & qualitatem suam viros idoneos destinaverint, & illis similiter, qui licet in alienis expensis in propriis tamen personis accesserint, plenam suorum peccatorum concedimus veniam.*

Many other Laws were made and published by the Pope sitting in that Council. For since *Gregory* the VII. it was no more the Popes Custom to assemble Councils to deliberate with the Bishops, but onely that the Bishops should receive Laws from the Pope, and approve them by their silence. Wherefore also *Matthew Paris* saith, that of the things decreed, (*b*) *Some were decreed before the Council, some during the Council, some after the Council.* Upon the dissolution of the Council, a Prelate made a Sermon for a farewel to the City of *Lions*, wherein he told the people that the Council had made a great Reformation in the City, for whereas there were many Brothel-houses in the Town before the sitting of the Council, now (said he) we leave but one, reaching from one end of the Town to the other. (*c*) That the Popes Officers were appointed Collectors of the money to be raised for the Voyage of the Holy Land, was displeasing unto many, who knew that it was usual with the Popes Officers to put all such Contributions into the Popes Coffers, who converted them to another use, and indeed to his own. The Pope sent into *England* a Copy of the Letters Patent of King *John*, whereby he subjected the Crown of *England* to the Papal See, and presented it to all the Prelates of *England* to sign, which they did, all but the Archbishop of *Canterbury*, who refused it.

(b) P. 658. *Quædam eorum ante Concilium, quædam durante Concilio, quædam vero post Concilium, sunt statuta.*

(c) Ibid.

The same year King *Lewis* the IX. gave the Pope leave to come into *France*, as far as *Clugni*, but no farther. The King greatly desired a Reconciliation between the Pope and the Emperour, because himself was preparing for the Expedition into the *Levant*, and had need of the help of *Frederick*, a warlike, prudent, and stirring Prince, as ever any was in the world, formidable to the *Saracens*, and one that might stop the passage of the French, because he held *Corsica*, *Sardinia*, and the Kingdom of *Naples* and *Sicily*: But the good King could obtain nothing of Pope *Innocent*. *Matthew Paris* saith, that *Innocent* laboured to induce *Lewis* to make War with *Henry* King of *England*, whom he called in contempt a petty King. And though there was a sworn Truce between the two Kings, yet the Pope would have King *Lewis* to break it. But *Lewis* would never condescend to it, being a Prince that religiously kept his word. (d) P. 662.

There was a second interview between the King and the Pope, being then at *Lions*, where the King used his utmost endeavour to appease the Pope, and reconcile him with the Emperour. The Emperour desirous of peace (although the Deposition fulminated by the Pope was without effect, and had wrought no diminution of his power) offered unto the Pope to pass into *Syria*, and reconquer the Kingdom of *Jerusalem* with his own strength and cost, and never to return, but die there; asking no more but his Absolution from the Pope. And the King represented unto the Pope the Commandment of Christ, who will have us to forgive seventy times seven times, and saith that the sinner that converteth and humbleth himself, must not be rejected. He protested against the Pope, saying, that by this Obstinacy he should be the cause of the Ruines which Christian Religion should suffer. But the good King lost his labour, and (e) *returned with great Indignation, because he had not found in the Servant of Servants the humility which he sought for.* (e) Matth. Paris, in Henrico III. p. 676. *Rex Francorum recessit iratus & indignans, eo quod humilitatem quam speraverat in servo servorum, minimè reperisset.*

The same year, which was 1245. A Parliament was assembled at *London*, where in the Kings presence some Articles were made, called *Gravamina Regni Angliæ*, *the Grievances of the Kingdom of England*; where the oppressions of the Popes, and the grinding of the Kingdom by the Court of *Rome* were represented, and how *Italians* succeeded other *Italians* in Church-Livings: And that by the new use, *non obstante*, Scriptures were enervated, the Obligation of Oaths broken, and Laws and Customs abrogated, and that the English were constrained to go Lead in the Court of *Rome*, whence they returned ill handled, after they had a long time consumed themselves in expenses. (f) That Letters came from *Rome*, which not onely taxed such and such men in so much money, but enjoyned them also to find and entertain constantly a certain number of men at Arms to serve the Roman Church in the Wars with Men and Arms, according to the Will of his Holiness. It was also represented, that once the Pope considering some rich stuffs for Church-Ornaments of some English Clergy-men, had a desire to have them: and that when he enquired where they were made, he was answered that they were made in *England*; and how upon that the Pope said, *England is the Garden of Delights, a Garden truly inexhaustible.* (f) P. 680.

The Pope writ to the Cistercian Monks, that they should buy for him some

(g) Cloth

(g) Cloth of curled Gold; which was done at the Charges of those Monks [illegible] *Whence*, saith *Matthew Paris*, (h) *many had the covetousness of the Church of Rome in execration.* The same Author relates, that three of the wealthiest Clergy-men of *England* being dead, without making a Will, and having left a great sum of money, and much precious Stuff, Pope *Innocent* sent *Dominican* and *Franciscan* Fryars into *England*, to preach and make it pass for a Law, That the Goods of every Clark dying intestate, belonged unto the Pope.

(g) Aurifrisa.

(h) P. 683.

When the King was going to oppose both this and the Levies and Impositions which the *Pope* had lately laid upon the Land, Letters came from the *Pope* containing an absolute (i) Command to raise a great sum of Money out of *England*, and that within twenty days, without further delay; appointing certain English Prelates to be Collectors of the same, and giving them power to proceed against those that should refuse to pay, with Ecclesiastical Censures. Such was then the use of St. *Peters* Keys.

(i) Pag. 686.

The King, though used to bondage, was nettled at this, and prohibited the Extortion of His People. The *Pope* angry at it, misused the English that were at his Court, saying to them, (k) *The King of England kicks against us, and his Council hath a relish of* Frederick, *I also have my Council, which I will follow.* And he writ to the English-Prelates, that upon pain of Excommunication and Suspension, they should before the Feast of the Assumption, bring the sum which he had prescribed unto his Nuntio resident at *London*. The King was frighted with this, and the *Popes* Command was executed without delay. The *Popes* Factors and Promoters were the *Franciscans* and *Dominicans*, who gave the Remission of sins for money, released the Excommunications for a certain rate, and made Usurers and Extortioners to bring to them all their ill-gotten Goods, instead of restoring them to the right Owners. By their means also the *Pope*, besides the matrimonial causes, (l) drew to himself all Testamentary Causes, and the Cases of *Perjury*, nearly concerning the Conscience. And still these Factors of *Rome* alleadged some specious cause; saying, that the money which they exacted was to defend the Emperour of *Constantinople*, or to resist the *Soldan* of *Damas*. But whatsoever it was, still the *Pope* was the Receiver.

(k) P. 687, 688, 689.

(l) Pag. 694.

(m) Matth. Paris, p. 690, 691. *Negotium asperse se gerere Romanæ Matris Ecclesiæ prædicant, ac prædictæ mortis ac exhæreditationis nostræ summum Pontificem fic attexuisse incentorem. Hoc ipsum captivi præfati in spontanea & extrema confessione sua, quando mentiri nefarium existimant, morientes coram omnibus sunt confessi.*

At the same time the Pope gave leave to King *Lewis* the IX to take the tenth part of the Ecclesiastical Revenue of *France*, the King in exchange gave him leave to take the twentieth part of the same Revenue, and that for three years.

The Pope seeing that he could not pull down the Emperour, and that the Virtue and Power of *Frederick* turned the edge of his Spiritual Sword, sought to make him away by Treachery, and suborned four of *Fredericks* Servants, *James Morra*, *Theobald Francisco*, *Pandulph de Phasanelles*, and *William* of *Severin*, to stab their Master. (m) Two of them, *Theobald* and *William*, being taken, confessed publickly when they were brought to the Execution, that they were set on by Pope *Innocent* to do that deed. The whole Story is related at large in Letters written by the Emperour himself to *Henry* the III. of *England* his Brother in law, and by other Letters of *Walter d'Ocre* the Emperours Clark, written to the same King.

Sect.

Scarce was the last Extortion ended, when a new one began: (n) And the King gave way that six thousand marks should be raised upon *England*, because the *Pope* had need of it. That money was sent to the *Lantgrave*, whom the *Pope* had named Emperour instead of *Frederick*: That Emperour admired the baseness of the English, who suffered the *Popes* to strip them: whereas the *Popes* (said he) *fugant fugientes & fugiunt fugantes*; The *Popes* oppress those that fear them, and tremble before them that resist them.

(n) P. 693.

The King having made some demonstration that he bore that yoak impatiently, and let fall some words of Discontent which were related unto the *Pope*, the *Pope* was so incensed, that he would presently have put an Interdict upon the whole Nation of *England*. Upon which a grave Remonstrance was made to him by Cardinal *John*, an English man by birth, and a *Cistercian* Monk, who represented to him, That the Holy Land was in danger; That the Greek Church had made a Schism from the Roman Church; That the *Tartars* were pillaging *Hungary*; That the Emperour was an Enemy to his Holiness; That *France* had a grudge against him, as being impoverished by so many Exactions, upon pretence of the Holy War; That the very people of *Rome* had expelled him out of *Rome*; Therefore that his Holiness having Enemies enough, he needed not to create more, lest he should see in a short time a general Revolt: And that it was no wonder if *England*, like *Balaams* Ass, being sore laid on with blows, had spoken some words. But all this good counsel did not mitigate him. And to confirm him in his violent courses, presently Embassadors came to him out of *England* with deep submissions from the King, and a promise of greater obedience for the time to come. The Pope grown more arrogant with that humility, commanded all Prelates and beneficed men of *England* residing in their Livings, to send him the third part of their yearly Revenue, and the Non-resident the half: With the Addition of the clause, *Non obstante*, which derogated from all Customs, abrogated all Promises and Oaths, and revoked all sorts of Priviledges.

In the end, after many denials about the Canonization of *Edmund* Archbishop of *Canterbury*, the Pope to stroak the English, Canonized him, and made him a Saint seven years after his Death. The Bull of the Canonization is exprest in arrogant terms and are worthy to be represented for their extravagant pride. (o) *We announce unto you the Joy of our Mother the Church by the Celebrity of a new Saint; and the Heavenly Colledge keeps Holy day for the Society of a New Companion. The Church rejoyceth to be illustrated with such a clear Race, which ought to be exalted by all with condign Praises, and must be served with a devout Veneration. And openly declareth, that those must be received to the participation of the Eternal Inheritance, that profess the Mother-Church by Word and Work, and that none can enter into the Glory that is above, but by her, as the Bearer of the Keys of the Kingdom of Heaven.* By that Mother-Church, he understands the Church of *Rome*, to distinguish her from the other Churches that are subject unto her. And

(o) Westmon. ann. 1246. *Novum matri Ecclesiæ gaudium novi Sancti celebritate jucunda letitia referimus gaudio à cœlesti collegio, de collegæ novi consortio agi festum exultat animo nuntiamus, &c. Lætatur nimirum se tam clara sobole illustratam, quæ digno ab omnibus attollenda præcon & devota veneratione colenda; manifeste declarat ad hæreditatis æternæ participium admittendos, qui ipsam matrem Ecclesiam fide ac opere profitentur, & nullum in supernam posse gloriam, nisi per eam tanquam regni cœlorum [illegible] vigeram, introire.*

he saith, that since the same Mother-Church beareth the Keys of the Kingdom of Heaven, none can enter into Paradise, nor be made a Saint, but by her means. Of that new Saint he speaks as if he had begun to be a Saint in his Canonization, although he was dead many years before. And to abuse the Christian World, he tells them that piece of good-News, That the Saints of Paradise keep Holy-day, because a new Companion is come to them. That Monster believed that the Saints of Paradise took it kindly at his hands, that he had given them a new Companion. Wherefore he exhorteth the Christian Nations in these words, *Rejoyce with great joy, that a New Patron before God is accrewed unto you, one that stands before him to be a gracious intercessour for your Salvation.* This was received as a Gospel-Truth; And it would have been abominable Heresie to make a question whether such a man was a Saint, and ought to be served and called upon, since the Pope who had all power on earth, had commanded that he should be. The English had this for their money, after so many Extortions of the Court of *Rome*; That Court sent them a new English Saint for their comfort.

Soon after *Blanch* Queen Regent of *France*, came over to worship that Saint, representing to him, that he had found refuge for his Exile in *France*, and beseeching him not to be ungrateful. She said then, (p) *My Lord, most holy Father,* Edmund *Confessor*, &c. *I beseech thee to confirm that which thou hast mercifully done towards us: Confirm the Kingdom of* France *in a peaceable and triumphant Solidity, and let not thy Holiness be ungrateful, but remember what we have done to thee, and to* Thomas *exiled and poor.*

(p) Westmon. anno 1247. *Hoc recolat sanctitas tua non ingrata tibi hæc & tuo Thomæ fecisse profugo & egenti.* Matth. Paris, p. 693.

In the year 1247. the French Nobility made a League against the oppression of the Pope and Clergy, to maintain their Antient Rights and Priviledges, which were daily usurped by them. The Pope, brought to great fear, instead of punishing the Leaguers, greased the Heads of them with fat Benefices, and gave them all kind of Indulgences.

He sped better in *England*; for at the same time two *Franciscans*, *John* and *Alexander*, being come into *England* with power of Legates, the King gave them leave to make a Collection over all the Kingdom; They had power of excommunicating all that would refuse to pay. They were riding upon great Horses, with guilded Saddles, and magnificent Clothes, exacting money with extream rigour. The onely Bishoprick of *Lincoln* they taxed in six thousand marks, the Abbey of St. *Albans* in the like sum.

To the same end, in the same year the Pope dispatched divers Nuntio's over all the Provinces of *France*, to gather money by way of Loan. *But* (q) (said *Matthew Paris*) *the good King* Lewis *suspecting the Avarice of the Roman Court forbad that any Prelate of his Kingdom should thus impoverish his Land upon pain of confiscation of all his Goods. Thus these Sophistical Legats returned empty, being hissed and mocked by all.*

(q) P. 700. *Quod cum Regis innotuisset suspectam habeas Romanæ Curiæ avaritiam prohibuit, ne quis Prælatus regni sub pœna amissionis omnium bonorum suorum taliter terram suam depauperaret. Et sic in sibilo & derisione omnium Papales Legati sophistici inanes & vacui à regno recesserunt.*

But *England*, though twice more fleeced then other Lands, durst not kick against the Pope, because the Pope pretended that *England* belonged to him, and that the King was his Vassal. The Pope sent into *England* another *Martin*, his *Capellan*, with Authority of a Legat, though he was not dignified with that name, to glean the remnant of the money of the Kingdom, and one *John le Roux* into *Ireland*, who returned from it with six thousand marks. To the same end, one called *Godfrey* a Roman, was sent into *Scotland*.

In the mean while *Lantgrave*, whom the Pope had elected Emperour instead of *Frederick*, as he went with a mighty Army to his Coronation, was met with *Conrad* Son to *Frederick*, who defeated the said *Lantgrave*, who died few days after out of sorrow of that overthrow. *Henry* another Son of *Frederick*, having taken a Nephew of the Pope in *Italy* hanged him, and was for it excommunicated by the Pope, with the most horrible & direful Execrations that his Holiness could devise. These rubs made the Pope send into *England* for new Levies of money, with power (r) to the Collectors to excommunicate all refusers without appeal and delay, and without excepting any. The Abbot of St. *Albans* (of which Monastery *Matthew Paris* was Monk) refused to pay, and appealed to the Pope, and sent to *Rome* to plead his cause. But his Deputies staid very long in the Court of *Rome* before they could get a judgment, till in the end having bribed some Officers they obtained a hearing, and were condemned to pay two hundred marks unto the Pope, besides other costs, amounting to an hundred marks more. *That sum* (saith (s) *Matthew Paris*) *was swallowed up by the insatiable Gulf of the Roman Court.*

[r] Pag. 706.

[s] Pag. 707. *Tandem præcipientibus amicis in Curia venalibus & conductitiis finem fecerunt Domino Papæ pro ducentis Marcis, & sic donis & expensis omnibus computatis absorbuit illius Curiæ Charybdis insatiabilis trecentas Marcas.*

In the same days, at the instance of the Popes Ministers, a sum of eleven thousand marks was granted to the Pope by the Parliament assembled at *Oxford*; and besides the fore-mentioned sum of 300 marks, the Abbot of St. *Albans* was taxed in 800. Also *Earl Richard* the Kings Brother, and *William Longespee*, because they belonged to the *Croisada*, obtained the Popes license to raise a Collection from the people.

To comfort the people of *England* in that oppression, in the year 1250. a Crystal Bottle full of the Blood of Christ was sent from the Holy Land into *England*. The King received that Present with great joy, and carried that Bottle between his two Eyes, barefoot, in a Beggars Habit from *Pauls* Church to *Westminster*, with great pomp and sad apparel. It is not known in *England* now what became of that Blood. Thus were the Christian Nations amused and abused, and accustomed to bondage. To all that should visit the said Bottle was given an indulgence of six years, and an hundred and forty days.

The same year (t) the Pope sent a Legat into *Norway*, the Cardinal of St. *Sabin*, to celebrate the Ceremony of the Coronation of King *Haco*, who in thankfulness for the honour which the Pope did him, sent him fifteen thousand marks of silver. This Legat returning made *England* his way: And as if it had been to shew that Rapine is the indelible Character of the Roman Court, in three months that he sojourned in *England*, he got four thousand Marks, with many gifts, then went on his journey loaden with booty.

(t) Pag. 708, 709, & 716.

(u) An. 124[illegible] Matth. Par. pag. 724.

(b) It was in this time that King *Lewis* the IX. imbarked himself at *Marseilla*

illa with the flower of his Nobility, Gentry, and ſtrength of his Kingdom to re-
ver the Holy Land. The crowd was ſo great that many could get no room in
the fleet, and came to the Pope to offer him their ſervice. But the Pope con-
tented himſelf to unload them of their money, and to empty their purſes, and to
ſend them home with diſpenſation and abſolution. In the mean while Domini-
cans and Franciſcans ſent by the Pope were preaching the Croiſada in *England* with
great vehemency, and with ſuch effect that (*) great number of Engliſh, yea the
ſick and the women croſſed themſelves for the voyage, and few days after, yea at
the ſame time, the ſame Fryers diſpenſed them with their vow for a certain ſum of
money. So they got a great booty. (x) Then alſo by the Popes authority Uſury
were eſtabliſht in *England*.

(*) Idem pag. 740. *Prædicantes pro negotio Crucis homines cujuſcunque ætatis, ſexus, conditionis, vel valoris, immo etiam valetudinarios vel valetudinarias, & ægrotantes & ſenio deficientes cruce ſignarant, & in craſtino, & etiam in continenti pro quocunque pretio crucem à cruce ſignatis deponentes.* (x) Weſt. 1250. *Permiſſum eſt in Anglia jam quaſi licite, ut habitarent Chriſtiani uſurarii inter Chriſtianos, Papa regemque, cum ſit uſura in utroque Teſtamento condemnata.*

The buſineſs of the French in the Levant going to wrack, King *Lewis* wanting
relief was writing with great urgency for help of men and money. Which mo-
ved many Engliſh Lords and Gentlemen to ſell or pawn their Land, and having
prepared themſelves with great coſt, they would begin their Journey. (y)
But upon King *Henries* ſolicitation, Papal Letters came to forbid them to go, upon
pain of Excommunication. Thus poor King *Lewis* having more generoſity than
ſucceſs was forſaken and finally taken by the Saracens, and his Army conſumed by
Famine and the Sword. The Emperor *Frederick* deſired the Popes Abſolution of-
fering to go in perſon into *Syria* to relieve the Brench, but the Pope never would
hearken to it.

(y) Matth. Paris, p. 759. *Papa per literas ſuas, ſicut & ipſe Rex per verba imperioſa diſtrictè ſub pœna excommunicationis inhibuit, ne quis eorum contra Regis voluntatem qualecunque periculum Rex Francorum ſubiret aut diſcrimen, transfretaret.*

France was then mourning for this ſad news, yet did not the Pope abate any
thing of the money covenanted before, between the King and him to be raiſed out
of *France*, when *France* was in proſperity; but he took over all the Kingdom
the Tythe of all things, even of the leaſt. Of which *Matthew Paris* (x) relates an
example. One of theſe Collectors ſent by the Pope met with a petty Clark carry-
ing holy Water with an *Aſperges* to a Village, and ſome pieces of Bread; He a-
ked him what he got yearly by that labour. The poor Clark anſwered that the whole
profit was not above twenty ſous a year. Then (ſaid the Collector) two ſous of it
belong to me, and extorted the ſame of him, although his principal trade was
Begging. The people of *France* irritated with ſuch exactions, and eſpecially be-
cauſe the Pope hindred the Kings relief, ſpake thus. (a) *Alas, alas! how many evils
doth the Popes pride bring upon us, ſo inſolently reſiſting* Frederick *humbled him-
ſelf to him, refuſing to receive any ſatisfaction from him, but rather provoking him to bit-
terneſs of heart!* &c. *O miſery! How much Chriſtian Blood is ſhed in the Holy Land!
How much in* Germany! *How much in* Italy! *&c. Oh that this Pope was born in
an ill hour!* &c.

(z) Idem, pag. 772.

(a) Matth. Paris Ibid. *Heu! Heu! quanta mala nobis Papalis ſuperbia parturit, quæ tam procaciter Frederico reſtitit humiliato,* &c.

King *Lewis* having yielded *Damietta*, and given the ſecurities required for his
ranſom, returned to (b) *Acon*; whence he ſent his Brothers into *France*, Alfon-
Count

(b) ou Acre.

Count of *Poitiers*, and *Charles* Count of *Provence*, and the Duke of *Burgundy* with them, with a command to expell the Pope out of *Lions*, as a man that took no care of Christian Faith, if he continued to hinder the Emperor *Frederick* to come to his help, because *Frederick* was he only that could remedy so many evils. (c)

In this general adversity of Christendom yet the Pope continued to tread *England* under his feet. Which made the King (though patient even to stupidity) so bold as to write Letters full of Liberty to the Pope: Wherein he represented to him how the English being driven out by the Popes Authority, base and wicked men, that understood not the Language, and by consequent incapable of preaching and feeding the flock were installed in the best Churches and Benefices. That the Pope disposed of all the vacant Churches, and the Patrons were deprived of their right. Then having set forth all the extortions and violences which the Pope made the English to suffer, he added. (d) *Thou Pope, Father of Fathers, why sufferest thou the climats of Christians to be so contaminated? Justly then art thou turned out of thy Town and See, and art thrust into exile like another* Cain. *Thine enemies Fredericks followers prosper, but thou flyest before them that pursue thee, and they that pursue thee are swift and mighty. Thy Bulls cast forth lightnings against those that submit themselves to thee, but lose their strength against rebels. Every where the Prelats being suspended from the Collation of Benefices, the provisions are made unto persons unworthy, barbarous, and unknown, who under pretence of seeking the milk of the Ews of the Lords fold, take the flesh, shear the fleece, flay, take off the skin, and pull out the guts*, &c.

The Pope who had fulminated, and put Kingdoms under interdict for less offenses, answered not one word, and supt up this affront, because he was expelled out of *Rome*, and stood in fear of *Frederick*; And the French Kings Brothers that were returned from the Holy Land had declared to him that they liked not his being at *Lions*, (e). *Because* (said they) *the Pope by his Covetousness was the cause of all the misfortunes that happened to the King; That he being corrupted with money had hindred the crossed men to come to the Kings help, absolving them from their Vow*, &c. For these causes *Innocent* preparing to change his abode, desired the King of *England* to receive him into his City of *Bordeaux*. But the King would neither refuse nor grant, but put off his answer.

Then died that great and magnanimous Emperor *Frederick* the II. whose Sons and his Bones also remained excommunicate. *Conrad* Son to the said *Frederick* maintained himself by Arms in *Italy* against the *Pope*. The *Pope*, to resist him, caused the Croisada to be preacht against him, (f) giving to those that should take arms against *Conrad* remission of all their sins, and more Graces than to those that made the voyage of the Holy Land. For not only he that crossed himself, but his Father and Mother obtained the remission of all their sins. Many Frenchmen bewitched with Superstition crossed themselves for the *Popes* War against *Conrad*. But (g) Queen *Blanch* the Kings Mother and Regent in his absence,

(c) pag. 773. *Fredericum, qui solus inter Christianos tantis posset mederi periculis, ad pacem Ecclesiæ revocans humilitatum ipsum ad hoc induceret, ut ipsi Regi jam pene desperato succursum competens conferat & festinum. Alioquin ipsi Dux & Comites Dominum Papam tanquam in odio obstinatum & de honore Christiano fidei minimè curantem à sede removeant. Lugdunensi.*

(d) p. 776.

(e) Id. p. 777. *Imponebant illi dicti Regis fratres quod per avaritiam Papæ totum evenit infortunium memoratum. Ipse enim Papa cruce signatos ne in succursum Regi advenirent, pecunia corrupta impedivit.*

(f) Id. pag. 800. *Statuens retributionem mirabilem, ut peccatorum remissionem ampliorem videlicet quam pro peregrinatione in terram sanctam faciendo. Nam contra Conradum signaretur, signatus & signati, pater & mater, omnium peccatorum suorum veniam consequ*

(g) Ibid.

by

by the Counſel of the Nobles ſeized upon the eſtates of thoſe croſſed men. they ſaid, *This Pope to encreaſe his dominion raiſeth war againſt the Chriſtians, forſaketh the King our Lord who undergoeth ſo many adverſities for the Chriſtian Faith.* And the Queen ſaid, *Let them be paid by the Pope that fight for the Pope.* Alſo the mendicant Fryers that preacht that Croiſada, and were the Popes Receivers and Collectors were roughly dealt with. The Pope not ſpeeding that way, and *Conrad* ſtrengthening himſelf daily, that young Prince beloved and honoured of all was ſoon after poiſoned, yet by the ſpeedy help of Phyſicians he recovered.

(g) An. Chr. 1252.

Then (h) lived in *England* a good Prelat Biſhop of *Lincoln*, who among the darkneſs of that age had a glimmering ſight of the errors of Popery; and maintained that for promoting unworthy perſons to Eccleſiaſtical Charges, and for the horrible abuſe of Excommunications and the ill uſe of the Keys, the Pope was a Heretick. He ſaid that the Pope made no conſcience to deſtroy Souls, and therefore that he was the Antichriſt. *That Biſhop* (ſaith (i) *Matthew Paris*) *grieving for the loſs of Souls by the covetouſneſs of the Papal Court, would ſigh and ſay, Chriſt came into the world to gain Souls, Then he that feareth not to deſtroy Souls, ought he not juſtly to be called the* Antichriſt? And he deteſted the Popes Bulls in which this clauſe was contained, *quod in ſubſidium Terræ ſanctæ impendentes, tantundem recipient indulgentia, quantum pecuniæ largientur. That they that contribute for the relief of the Holy Land, ſhall receive as much indulgence, as they ſhall give money.* He deteſted alſo that ſhameful traffick, whereby the Pope beſtowed a Biſhoprick upon an ignorant man, and never made him Biſhop, calling him *elect* only; (k) And in general the *covetouſneſs, the uſury, the ſimony, the rapine, the luxury of all ſorts, the impudicity, the gluttony, the magnificence in clothes that reigned in the Papal Court.* Such were the diſcourſes of that Prelat on his death-bed, and he foretold that *the Church ſhould not be delivered from the Ægyptian bondage, but with the point of the ſword.* So died that Prelat.

(i) Matth. Paris, in Hen. III. p. 847, & 848. *Epiſcopus dolens de ſuffuratione animarum per Papalis Curiæ avaritiam ſuſpirans ait, Chriſtus venit in mundum ut animas lucraretur. Ergo ſi quis animas perdere non formidat, nonne Antichriſtus merito dicendus?*

(k) Ibid. *Omne genus avaritiæ uſuram, ſimoniam & rapinam, omne genus luxuriæ, libidinem, gulam & ornatumque in Curia illa regnant, deteſtabatur.*

But before he died, he writ Letters full of admonitions unto the Pope; Which when the Pope had read, he ſaid, with a ghaſtly ſquint look, and in terrible anger (l) *Who is that old doting deaf and abſurd fellow, who thus boldly and raſhly gives judgment of our actions? By* Peter *and* Paul, *did not our natural ingenuity move us, I would caſt down the man into ſuch a confuſion, that he ſhould be a fable, an aſtoniſhment, an example, and a prodigy unto all the world. Is not the King of* England *our vaſſal, or rather our ſlave? He may impriſon him by our commandment, and bring him to the loweſt ignominy.* Some Cardinals there preſent laboured to appease his Holineſs. But the death of that Prelat put him out of the Popes power. It was not put to the queſtion at *Rome* whether he ſhould be canonized after his death.

(l) Id. pag. 844. *Quis eſt iſte ſenex delirus, ſurdus, & abſurdus, qui facta audax imo temerarius judicat? Per Petrum & Paulum, niſi moverit nos innata ingenuitas, ipſum in tantam confuſionem precipitarem, ut toti mundo ſit fabula, ſtupor, exemplum, & prodigium. Nonne Rex Angliæ noſter eſt Vaſſalus, & ut plus dicam, mancipium*

...er when the Pope had a mind to command the Dean and Chapter of *Lincoln* to ...the Bones of this Prelat out of the Church with ſhame, (m) *Matth. Paris* ...ſaith, that he appeared by night unto the *Pope*, and rebuked him with fearful words; ...which the Pope became in a manner half dead: And they that waited on him ...his Chamber had much ado to bring him to himſelf again. But he lived but ...little while after this accident, and died of a pleuriſie, ſore preſſed with a pain of ...his ſide in the ſame place where he ſaid that the Biſhop of *Lincoln* had hit him ...with the end of his ſtaff. (m) p. 855, & 868.

King *Conrad* being dead in the flower of his age, his Brother *Manfred* ſucceeded him in the Kingdom of *Naples* and *Sicily*. And Pope *Alexander*, a hater by inheritance of the poſterity of *Fredirick*, ſent an Army of threeſcore thouſand men againſt him. But his Army was beaten, and the Popes Forces received many defeats. His remedy was to ſend Franciſcan and Dominican Friars about, to preach the Croiſada againſt *Manfred*, and promiſed to all that ſhould help the Pope in that War the like graces and pardons as to thoſe that ſhould croſs themſelves againſt the Saracens. That Croiſada being preacht in *England*, many (n) were offended that the like grace was given to thoſe that ſhould ſhed Chriſtian Blood as to thoſe that ſhould fight againſt the Infidels. (n) Id. pag. 877, & 885. *Mirabantur, quod Papa tantum eis promitteret pro ſanguine Chriſtianorum effundendo, quantum pro cruore Infidelium aliquando.*

King *Henry* the III. had croſſed himſelf a little before for the Holy Land, and had vowed with an Oath to go in perſon. But Pope *Alexander* (o) gave power to his Legats to diſpenſe him from keeping his Oath, ſo that he would come into *Italie*, to make war in perſon againſt *Manfred*, enemy of the Roman Church. Not that *Manfred* was accuſed of any Hereſie, but becauſe being victorious in war, he ran to the very Gates of *Rome*. (p) In the mean while the Pope taxed every Biſhoprick, Abbey, and Priory of *England* in ſumms that exceeded their whole revenue; And the remiſſion of ſins was ſold to the people for ready money. (o) *Dedit eis poteſtatem abſolvendi Dominum Regem Cruce ſignatum à voto ſuo, ne iret in terram Feroſolymitarum, ita tamen ut iret Apuliam.* (p) Matth. Paris p. 886.

This King *Henry* the III. heard three Maſſes every day. Going thorough *France* (q) and diſcourſing with the good King *Lewis*, he told him of his Devotion and Aſſiduity to hear Maſſes: The good King rebuked him for it, and told him that he needed not to hear ſo many Maſſes, and that it had been far better to hear Sermons; ſhewing thereby that he had no great devotion to the Maſs. But King *Henry* anſwered him, that he had rather ſee his Friend than to hear of him. (p) It was that Kings cuſtom to make Vows and Oaths according to the exigence of his buſineſſes; then to obtain a diſpenſation from the Pope and permiſſion to break them. Wherein the Pope did willingly gratifie him, and never denied him a diſpenſation. (q) Matth. Paris Suppl. p. 997. *Contigit aliquando Ludovicum Francorum Regem*

(s) After ſo much conſtant obedience to the Pope he was very near to have been excommunicated, but he prevented that thunderbolt by ſending five thouſand marks of Silver to the Pope.

...cum Henrico ſuper hoc conferentem dicere, quod non ſemper miſſis ſed frequentius ſermonibus audiendis eſt vacandum; Cui facetâ urbanitate reſpondens ait, Se malle amicum ſuum videre, quam de eo loquentem audire. (r) Matth. Paris p. 958. *Rex juraverat proviſiones Oxonienſes ſe inviolabiliter ſervaturum; & penituerat eum juraſſe talia, unde notam perjurii miſit ad Papam ſecreto rogans, ut ab hoc ſe juramento abſolveret, quod facilime impetravit.*

(s) Matth. Paris, p. 950.

This

This poor-ſpirited King being gone, a generous and valiant King, prudent and beloved of his Subjects came in his room. This was *Edward* the firſt, who ſeeing his Crown impoveriſhed, and his people exhauſted by the Popes extorſions, made to himſelf amends with the Goods of the Clergy, and deſpiſing the Popes Legats, and all his Mandates made uſe of the Revenue of Abbeys and Priories and other Benefices, and retained for himſelf all the money that uſed to be ſent to *Rome*. The Popes ſuffered it patiently, and durſt not offend that warlike King, well beloved of his people. And ſo, under the following Kings, *England* was more or leſs ſubject unto the Popes, according as the Kings had more or leſs vigour. And the horrible Schiſms and confuſions, whereby the Roman See was torn ſoon after, gave other buſineſſes to the Popes.

This Narrative containing a Summary of the Eccleſiaſtical Hiſtory of *England* from the beginning of the quarrels about the Inveſtitures (which began to grow hot in the year 1094. until *Alexander* the IV. who was made Pope in the year 1254.) will ſerve as a ſcantling to ſhew the heavineſs of the yoak of the Papal domination, how hard the bondage of *England* was, and how ſhameful the debaſement of that illuſtrious Crown, in the time when the holy Scriptures were hidden unto the People, the Pope reigned in *England* with abſolute power. The Sun-ſhine of the Goſpel, which aroſe in *England* about ſeven-ſcore years ago, hath ſcattered this darkneſs, and by deſtroying the error, hath alſo deſtroyed the ſervitude. So that in the Kingdom of *England*, which God was pleaſed to favour with ineſtimable graces, our Saviours ſaying was fulfilled. *You ſhall know the truth, and the truth ſhall make you free*, Joh. 8.

In this relation, I have followed the Hiſtory of *Matthew Paris*, both becauſe he was a ſuperſtitious Monk not to be ſuſpected in this cauſe, and becauſe he writes exactly, the things which he ſaw himſelf. *Matthew* of *Weſtminſter*, another Engliſh Monk, which was almoſt his contemporary, relates much the ſame things. And moſt part of that which we have here related, is found in the Annals of *Baronius*, in the Chronicle of *Genebrard*, and in many Authors of the Roman Church.

ADD

ADDITION.

THis excellent Author truly obſerveth that the cruel Tyranny of the Popes over the Kings and People of *England* in the long Reigns of weak Kings was in great meaſure ſtopt by the ſtoutneſs of King *Edward* the firſt. The Pope tryed his mettle by croſſing the Election which the Monks of *Canterbury* by his conſent had made of *Robert Burnell* to be Archbiſhop of that See, electing *John Peckam*, who got and kept the poſſeſſion.

The Pope, encouraged with that ſucceſs, ſent a Bull to that Archbiſhop *Peckam*, whereby he exempted the Clergy from paying Taxes to the King. The Clergy accordingly, when the Parliament had granted Subſidies to the King, refuſed to pay him any. Whereupon the King ſeized upon all the Archbiſhops Goods, forbad Annats and *Peter* Pence to be paid to the Pope, and put the Clergy out of his protection, and the ſafeguard of the Laws; ſo that if any would pillage the houſe of a Clergy-man, or even take away his Life, there was no Law againſt the Offender. This frighted the Clergy to their Duty. Ex Chron. Rob. Gisburnenſis.

The Statute of *Carlile* made in that Kings Reign declareth, *that the Holy Church of* England *was founded in the eſtate of Prelacy, within the Realm of* England, *by the Kings and Peers thereof. And that the many Uſurpations of the Court of* Rome, *ſet down in that Act, did tend to the annullation of the State of the Church, the diſinheriting of the King and the Peers, and to the deſtruction of the Laws and Rights of the Realm, contrary to the Laws and Rights of the firſt Founders.* 35. Edv. 1.

The laſt clauſe of that Statute ſheweth, that the King and the State of *England* were deeply ſenſible of the Popes Extorſion in diſpoſing of all the Eccleſiaſtical benefices of the Land, as contrary to the intention of the firſt Founders, which was to promote Gods Service by them, and to leave the patronage of them to their Families, not to make a prey ready for the Ambition and Avarice of a forrain Prelat.

That Statute of *Carlile* did revive the acknowledgment of the Kings Rights, and the Liberties of the Church of *England*, by the Peers and Prelats of the Realm, in *Henry* the Seconds time at *Clarendon*; when the Pope by *Thomas Becket* means was moſt buſie to invade them, and to get all the Inveſtitures of Biſhopricks and Abbeys to the Pope, contrary to the ancient Right of the Kings of *England*; for the *Saxon* Kings conferred Biſhopricks *pleno jure*, and without controll. Neither did the Popes offer to make any claim to the Patronage of the Engliſh Church before the time of *Henry* the Firſt. Malm. de Geſt. Pont. Ang. lib. 1. 204.

In that quarrel the King and the Church of *England* having had the foyl in the Reign of *Henry* the II. and more yet in that of King *John*, and that of his

Son *Henry* the Third; the Kings that followed ſtood ſtrongly to their defence againſt the Encroachments of *Rome*. Witneſs the many Statutes againſt Papal Proviſions and Collations, which the Popes had multiplied in this Realm, more than in *France*, or *Spain*, or *Germany*, by reaſon of their peculiar pretence to a Temporal Supremacy over the Crown of *England*.

25 E. 3. In the Statute of Proviſors, after aſſerting the Kings Right to the Collation of Archbiſhopricks, and other Dignities, as granted by the Kings Progenitors, it is enacted,

That the King ought, and is bound by his Oath, to remedy and remove the damages happening to the Realm by the Oppreſſions of the Court of Rome.

16 R. 2. c. 5. And another Law, looking to the main Chance, ſpeaks thus: *The Crown of* England *hath been at all times ſo free, that it hath been in no earthly ſubjection, but was immediately ſubjected to God in all things touching its Regality, and to no other; and ought not to be ſubmitted to the Pope.*

27 E. 3. c. 1. By other Statutes it is enacted, *That whoſoever ſhall draw any of the Kings Subjects out of the Realm* [that is to *Rome*] *in plea about any cauſe whereof the cognizance belongeth to the Kings Courts, or ſhall ſue in any forreign Court to defeat any Judgment given in the Kings Court, ſhall be put out of the Kings Protection.*

Since thoſe Statutes, the Popes forbore to meddle with the Inveſtiture of Engliſh Benefices and Dignities; till the Troubles about the Quarrel of *York* and *Lancaſter*, and the Weakneſs of *Henry* the Sixth, made him attempt ſomewhat in that kind, but with a ſhort-liv'd Succeſs. And it may be truly ſaid that thoſe Statutes have made one half of the Popes Ejectment, of which *Henry* the Eighth made the other half; and that they gave a ſure footing to the Reformation in his days.

But it is a wonder to me that it came not ſooner, in a Nation ſo long, ſo horribly oppreſt, and ſo inſolently trampled under the Popes Feet: ſeeing (if they had had Eyes to ſee) that all thoſe Outrages were committed under a pretence of pennance, and promoting the Spiritual Good: For all the power which the Pope aſſumeth is *in ordine ad ſpiritualia*; And he will have us to believe that Chriſts ſaying to St. *Peter*, *Feed my Sheep*, gave power to the Pope to worry them, whenſoever his Holineſs ſhall judge that it is for their good. And whereas the Kingdoms of *France*, *Spain*, and *Portugal*, have alſo curbed the Exorbitances of *Rome*, becauſe they have found upon due Examination that the Popes had no ground for them in Divine Authority, why will they not examine alſo whether the Roman Doctrines of Purgatory, Indulgences, Worſhip of Images, and Invocation of Saints, which are ſo lucrative to *Rome*, be better grounded than their incroachments on the Rights of Kings and States? And how can they but ſee (but that a doom of blindneſs lieth upon theſe laſt corrupt Ages) that thoſe Doctrines are ſpiritual Cheats to milk out the ſubſtance of the people, and plant the Roman Monarchy in all Monarchies?

Some perhaps will ſay, That thoſe Statutes and Premunires before alledged, have ſo broken the Popes power, that if his Spiritual Authority were acknowledg

ledged again in *England*, they would not or could not run into those antient Excesses. That those Exorbitances were suitable to the fierceness and stupidity of that Age; but that now that old rust is rubbed off; and the Popes by so many defections (as they call them) from the Roman See, have learned Civility and Moderation.

But that those Leopards have not changed their spots, and have abated nothing of their fierceness, it was evidenced by the experience of *Spain* in our Age; having found *Alexander* the III. *Innocent* the III. and *Innocent* the IV. revived in *Urban* the VIII. who did zealously imitate them with his devillish Pride and Extortion.

The Book is extant of the complaint of his Catholick Majesty against him. That the Pope imposed Pensions upon Dignities and other Benefices Ecclesiastical, even those that had cure of Souls, in favour of Strangers, in an excessive proportion, to the third part of the full value. That although Benefices were decayed in many places of *Spain* two third parts of the former value, yet the Court kept up the Pensions at the full heighth. That it was contrived so that the Pensions did begin long before the Beneficiaries entred into their profits; insomuch as they were indebted sometimes two years Pensions, before they themselves could taste of the Fruits of their Benefices. And then the charge of Censures and other Proceedings in the Court of *Rome*, fell so heavy upon them, that they could never recover themselves. And further, that whereas all Trade was driven in current Silver, only the Court of *Rome*, which neither toils, nor sweats, nor hazards any thing, will be paid all in Ducats of Gold; and those not after the current rates, but according to the old value. That to seek for a Remedy of these Abuses at *Rome*, was such an unsupportable charge, by reason of three Instances and three Sentences necessary to be obtained, that it was in vain to attempt any such thing. This they cried out upon as a most grievous Yoak. Memorial de sa magestad Catholica. Chap. 1. 2. 3.

They complained likewise of the Popes granting of Coadjutorships, with future succession, whereby Ecclesiastical Preferments were made Hereditary, persons of Parts and Worth were excluded from all hopes, and a large gap was opened to most gross Simony. Chap. 4.

They complained of the Popes Grants of Resignations with Reservation of the greatest part of the Benefice; insomuch that he left not above an hundred Duckats yearly to the Incumbent out of a great Benefice. Chap. 5.

They complained most bitterly of the Extortions of the Roman Court in the case of Dispensations. That whereas no Dispensation ought to be granted without just cause, now there was no cause at all enquired after in the Court of *Rome*, but onely the price. That a great price supplied the want of a good cause. That the Gate was shut to no man that brought money. That their Dispensations had no limits but the Popes Will. That for a Matrimonial Dispensation under the second degree, they took of great persons 8000 or 12000 or 14000 Duckats. Chap. 6.

They complained that the Pope being but the Churches Steward and Dispenser, took upon him as Lord and Master, to dispose of all the Rights of Ecclesiastical Persons. That he with-held from Bishops, the true Owners, the sole disposing Chap. 7.

of all Ecclesiastical Preferments for eight months in the year. That he ought not to provide for his own profits, and the Necessities of his Court, with so great prejudice to the right of Ordinaries, and confusion of the Ecclesiastical Order, which lest he suffered not Bishops to enjoy their own Patronages and Jurisdictions. They cited S. *Bernard* telling Pope *Engenius*, That *the Roman Church (whereof he was made Governour by God) was the Mother of other Churches, but not the Lady or Mistress. And that he himself was not the Lord or Master of other Bishops, but one of them.*

Lib 4. de consid. cap. 7.

Chap. 8. They complained that the Pope did challenge and usurp to himself at the death of Clergy-men all their Estates that were raised out of the Revenue of the Church. That a rich Clergy-man could no sooner fall sick, but the Popes Collectors were gaping about him for his Goods, and set Guards presently about his House: That by this means Bishops have been deserted upon their Death-beds, and famished for want of meat to eat: That some have not had before they were dead, a Cup left to drink in, nor so much as a Candlestick of all their Goods. That by this means Creditors were defrauded, Processes in Law multiplied, and great Estates wasted to nothing.

They complained that the Popes did usurp as their own all the Revenues of Bishopricks during their vacancies, sometimes for divers years together; All which time the Churches were unrepaired, the Poor unrelieved, not so much as one Alms given; and the wealth of *Spain* exported into a forein Land which was richer than it self. They wished the Pope to take it as an argument of their respect to the See of *Rome*, that they did not go about forthwith to correct these Abuses by their own Authority, in imitation of other Princes. So it was not the unwarrantableness of the act in it self, but meerly their respect that did with-hold them.

Chap. 10. They represented the great Inconveniencies and Abuses in the exercise of the *Nuntio*'s Office: That it was reckoned as a curse in Scripture to be governed by persons of a different Language. That the Fees of their Office were so great that they alone were a sufficient punishment for a grievous crime: They added that self-interest was the Root of all these evils: That such abuses as these gave occasion to all the Reformations and Schisms of the Church. That it was a work worthy of his Holiness to turn all such Courtiers out of his Court, who did much harm by their persuasions, and no good by their example: adding this Distich:

Vivere qui sancte cupitis discedite Roma.
Omnia cum liceant non licet esse bonum.

If the Catholick King and his Spanish Subjects, the great Worshippers of the See of *Rome*, were so requited by the Pope, what usage could *England* expect from him, if he got once the Mastery over us, that have born so little respect to his Holiness? Great promises are made to us in print, That *the Catholicks of England would not touch the least hair of a Protestants head (were they in power) for their Conscience:* But how can they make that good, seeing their Conscience is pinned upon the will of a Master whom they must obey, when he commands them to destroy Heresie, by cutting the Throat of Hereticks? Of which the Popes have given us sufficient Caveats by the Butcheries of good Christians done by their order.

J. C's Answer to the *Seasonable Discourse.*

But

But supposing that which (we trust in God) shall never be imposed upon *England*, that it should bee subjected again unto the Court of *Rome*. Supposing also that *England should* enjoy under the Pope as great Liberties as the Gallican Church doth enjoy or challenge, *England* could not but pay to *Rome* in her proportion as much as *France* doth, and then the burden would lye most heavy upon the Nation; for one would hardly believe what masses of money are exported out of *France* to *Rome* continually. And who but the Professors of the trade can say how many ways the Romish Alchymists have to extract Gold out of all things, from a people enslaved to their Superstition? Who can think without horror what debasing of our Kings Dignity would attend such a change? what abatement of his Revenue? what impoverishing of his Subjects? if then they might be called his Subjects.

But what! These and the losses of all worldly interesses are but fleabits, compared to the loss of that Pearl of infinite value which to get and to keep every person must part with all that he hath. All good Souls will understand that I mean the precious saving Truth of God, of which this Nation hath bin, by Gods unspeakable mercy, the happy keeper and depository the best part of two ages; sometimes under, sometimes without the Cross: And which to preserve millions of good Christians in this Iland will lay down their lives, and must: But it must be in the way and sense meant by our great Master, *Fear not them that can kill the Body and cannot kill the Soul, but fear him that can kill both Soul and Body in Hell.*

That would be the proper meditation of our English *Israel*, if we must have no other Pastors of of our Souls but as the *Pontificale Romanum* of *Clement* the VIII. designeth *pro toto Orbe Christiano*, for the whole Christian World, over which the Pope claimeth a soveraign Empire. Such Pastors as must swear in their promotion to defend the *Regalities of St.* Peter, that is, that pretended Papal Empire over all the World; and to persecute Hereticks, Schismaticks and Rebels against his Holiness.

This is the Oath.

Pontificale Romanum Clem. VIII. cap. de consecratione electi in Episcopum.

I N. elect to the Church of N. *from this day forward will be faithful to St.* Peter *the Apostle, and the Holy Roman Church, and to our Lord* N. *Pope* N. *and his Successors canonically entring, I will not concur by counsel, consent or deed, that they lose life or member, or be unjustly taken, or that violent hands be laid upon them in any manner, or any injury done them under any pretence whatsoever. I will not knowingly discover to their prejudice any Counsel intrusted unto me, either by themselves, or by their Messengers or Letters. I will be a helper unto them against all men, to keep and defend the Roman Papacy, and the Regalities of St.* Peter. *I will treat the Legat of the Apostolick See with Honour, both in his going and coming, and assist him in his necessities, I will endeavour to preserve, defend, increase and promote the Rights, Honours, Priviledges and Authority of the Holy Roman Church, of our Lord the Pope, and of his Successors aforesaid. I will not join in Counsel, or Deed, or Treaty, in which any thing sinister and prejudicial to their*

their Person, Right, Honour, Estate and Power shall be designed against our said Lord or the Roman Church. And if I shall know that any such thing is treated or attempted, I will hinder it to my power; and as soon as ever I can I will acquaint our said Lord with it, or some body else by whom it may come to his knowledge. I will my self observe with all my strength and cause to be observed the Rules of the holy Fathers, the Decrees, Ordinances or Dispositions, Reservations and Apostolick Mandates. I will to my power persecute and impugne Hereticks, Schismaticks and Rebels to our said Lord or his Successors aforesaid. If I be called to a Synod I will come, unless I be hindered by some Canonical impediment. Every three years I will visit [Limina] *the Palaces of the Apostles personally, and render account to our Lord and his Successors aforesaid of my whole Pastoral Office, and of all things belonging to the state of my Church, the Discipline of the Clergy and people, and the health of Souls intrusted unto me; and on the other side most humbly receive and diligently perform the Apostolical Commands. If I be detained by a lawful impediment I will fulfil all the aforesaid by a special messenger having a special Mandate to this purpose chosen from the bosom of my Chapter, or otherwise some Ecclesiastical Dignitary or having some Ecclesiastical Parsonage; or (in defect of such) by some Priest Secular or Regular of approved Vertue and Religion, fully instructed of all matters aforesaid. And of such impediment I will make lawful proof to be sent by my said Messenger to the Cardinal presiding in the Congregation of the sacred Council. I will not sell nor pawn nor morgage anew, nor alieniate in any manner the possessions belonging to my table, even with the consent of my Church, without consulting the Bishop of Rome. And if I do proceed to any alienation I consent eo ipso to incur all the penalties contained in a certain constitution set forth of this matter.*

In capite de scrutinio serotino.

In the same Pontifical there is another form of Oath which the Italian Bishops took in their admission four hundred years ago; in which the Bishop elect swore obedience, not to the Pope, but to the Archbishop or Metropolitan. But as the Papal tyranny increaseth from age to age the Oath of Obedience of the Bishop is made now to the Pope alone. And the Oath now used for the whole Christian world is that which I have here set down, and no other; though a Gentleman hath pronounced lately out of the Coffee-house, that there is no such Oath ministred but perhaps in *Italy*, which is a bold untruth. For I do more boldly, because more truly, affirm that in all places of the Roman Profession this Oath and no other is ministred in the reception of Bishops: And the words of the Oath justifie so much, *pro toto Orbe Christiano.* Observe that in that Oath there is no mention of God, or of Christ, or of his Word, or of his Glory; but the main thing that their Bishops are sworn to is, to *defend the Rome Papacy and the Regalities of St.* Peter —— *to encrease and promote the Rights Honours, Priviledges and Authority of the Holy Roman Church, of our Lord the Pope and of his Successors:* for so much is with them the summary of all Religion and Piety.

By the same Oath also the Pastors of the Church oblige themselves, not to reduce but to *persecute* the strayed sheep, and all whom they hold for *Heretick*

all that poſſeſs their common ſenſe free from prejudices, judg what ſafety may be in a State for the Rights of Kings and States, and for the Conſciences of all men that are led by Paſtors initiated in thoſe principles, and ſworn to them at their reception.

The Papiſt Gentleman aforementioned is ſo aſhamed of that Oath as to profeſs that *he would not take it for the beſt Biſhoprick in Chriſtendom, and that it is diſmall premunire, and perhaps worſe.* Then he muſt never be a Biſhop in the *Roman* Church, for there is none other for Romaniſt Biſhops to take in their admiſſion. Till he find another, I hope, he will ſtand to his aſſertion, that *the Popes cannot impoſe Oathr upon the Subjects of other Princes without the conſent of thoſe Princes.*

Before I part with that Oath, I muſt impeach the latter ritualiſts of a bold attempt, which beareth the face of a jocular Legerdemain, but is a deeply criminous forgery. That whereas the old Pontifical bound the Biſhops to maintain *Regulas ſanctorum Patrum, the Rules of holy Fathers*; the new Pontifical by a little alteration of Syllables of *Regulas ſanctorum Patrum* into *Regalia ſancti Petri*, makes the Biſhops ſwear that they ſhall maintain the Royalties of St. *Peter*, thoſe Royalties which rob Kings of their Crowns and Subjects of their Loyalty.

Pontificale vetus.
Pontificale novum.

Certainly the large claim of thoſe Regalities of St. *Peter* hath been for the laſt hundred years *fundi Chriſtiani calamitas*, the cauſe of all the corruption of Religion and of all the publick confuſions and diſtractions in this Weſt of our World. Sure we are in this Iſland by feeling experience that it is the great Wheel that ſets thoſe miſchiefs on going, wherewith the State hath bin ſo many times ſhaken, torn, and brought to the brink of utter ruine. For when impetuous Zelots are once perſwaded that it is (a) *abſolutely neceſſary for Salvation to be ſubject unto the Pope of* Rome, that (b) *there is but one Name in the world*, viz. *that of the Pope*, and that to make that prime Article of Faith received in the world, *he hath power to depoſe Emperours* that will oppoſe it, and *abſolve Subjects from their Allegiance to them*; what attempt, be it never ſo difficult or ſo unjuſt, will they leave unpryed to bring their Countrey under the Popes Subjection, and to promote his Univerſal Monarchy? Or can it be expected from them, that they ſhall deſiſt from attempting a converſion of their Country by the deſtruction of the ſame, as long as the Pope, (whoſe ſlaves they are) is himſelf a ſlave to his cruel and illimited Ambition, which to ſatiate all the Kingdoms and all the Blood of the world are too little.

(a) *Bonifac. VIII. Extra. Unam Sanctam ſubeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus & pronuntiamus omnino eſſe de neceſſitate ſalutis.*
(b) Baron. An. 1076. §. 31.

When the Fires of Queen *Maries* bloody Reign could not do his work, how many and manifold Plots were made againſt the Life of Queen *Elizabeth*, that glorious Defender of the Faith, and of her Royal Rights? When neither the Dagger nor the Poiſon could reach her ſacred Perſon, an invincible Army muſt be ſent to invade *England*, three Popes having made way for the Sword by three thundering Bulls, which depoſed the Queen, and commanded her Subjects to rebell againſt her. For which (if cuſtom may juſtifie injuſtice) they were juſtified by the practice of their Predeceſſors. And becauſe many have found it ſtrange that Kings were uſed more cruelly than private perſons who are not diveſted of their

Eſtates.

Eſtates by the Pope for their Offences, that Objection is anſwered by the Bull *Paul* the III. againſt *Henry* the VIII. for he not only *deprived the King of his Kingdom, but all his Adherents alſo of whatſoever they poſſeſt.* Let both Kings and Subjects learn how they muſt fare under the wrath of ſuch a Maſter, who will not onely be Lord Paramount, but Proprietary of all Eſtates.

Hiſt. Conc. Trent; Anno 1538.

When the *Invincible Army* had loſt that name, being defeated by the power of Arm of God, other Armies were poured from time to time into *Ireland*, ever prone to rebel. When all theſe Efforts were fruſtrated, God bleſſing *England* becauſe the Popes curſed it; and *Elizabeth*, full of days and glory, was received into the Arms of her heavenly Father, her peaceful Succeſſor, Defender of the ſame holy Faith, muſt be welcomed to his Crown by a Mandate of *Clement* the VIII. declaring him incapable to wear it, as an Heretick, and forbidding his Subjects to obey him. When all that would not work the deſired Deed, to make ſhort work, a fine Device is excogitated; The King and his Royal Iſſue, Lords and Commons, all the Court, and all the Flower and Vigour of the Kingdom, muſt be blown up to Heaven by a gallant new way.

This Plot beareth its pedigree in its *Italian* Garb, and ſheweth it ſelf deſcended from the Court of *Rome* and the Devil, as we may well judge, ſince a forein Jeſuite was acquainted with it before. For which notice we are obliged to the Judicious and pregnant Author of the *Seaſonable Diſcourſe*, who in his *Reaſonable Defence* of the ſame giveth us the whole paſſage out of *Delrio*. For that Jeſuite propounds it in the way of a ſuppoſed caſe, that comparing it to the Gun powder Treaſon, it is made evident that the Plot was on foot already. The Caſe he puts is this: *Whether if a Confederate diſcover in confeſſion that he or ſome elſe have placed Gunpowder or ſuch-like matter, under ſuch or ſuch a Houſe, and unleſs it be removed the Houſe will be blown up, the Prince deſtroyed, and as many as are in or are going out of the City will ſuſtain great miſchief, or run an extream hazard, the Priest ought to reveal it; which is determined in the Negative.* So this Jeſuite prepares all the Prieſts conſcious of the Conſpiracy to hold their peace; according to the Doctrine of his Church, that it is better to let all the Princes of the World to periſh, than to reveal a Confeſſion. Marry to reveal it to the Pope they ſcruple not. And *Garnet* perſwaded the Conſpirators to acquaint his Holineſs before they proceeded, who accordingly diſpatched Sir *Edmund Baynam* on that Service. But whether *Garnet* gave that Advice to inform the Pope of that which he knew not before, or for an argument that the Pope knew it not; howſoever it remains conſtant that the Pope was acquainted with the Plot, and that if he had diſliked it, he might have hindred it: And how could he have found in his heart to have hindred ſo an admirable piece of Service to the Regalities of St. *Peter*?

Delrio Diſquiſit. Mag. Lib. 6. c. 11. §. 1.

Proceedings againſt the late Traitors.

The Pope being not uſed to hinder or to cenſure Treaſon, one may wonder why he hath condemned Mr. *Whites* Book of Obedience and Government, ſeeing that it is full of rank Treaſon. But (beſides the indignation which that Writer had incurred of his Holineſs by his other Books) the Pope could not but take offence at his aſcribing the power unto the people of altering the Government at their pleaſure, a power which the Pope claims in all Kingdoms, and in *England* more than in any other

others. For the Pope doth not love Treason but when it serveth his turn, and when he may have the managing of it.

The Popes Emissaries are never more dangerous than when they work Treason by the hands of their adversaries, transforming themselves into all shapes; yet so religious in their wickedness, that they will not work the destruction of their King before they have got the Popes leave, and armed themselves with his Apostolical Benediction.

For a charge of that nature, which I laid upon the English Jesuits, I have bin attacked by three adversaries.

The first is commonly said to be a person of Honour. In his two Books I find no material Objection obliging me to an Answer; only some playing with his gallant Wit, of which I wish him much joy. Yet to all that he objecteth he may find satisfaction in my Answer to my two other Adversaries; for I will not weary my Reader with Repetitions, and I will contend as little as I can with a Nobleman of a Family which I love and honour in a very high degree. Although he dealeth with me so unlike a Gentleman or a Christian as to point and recommend me to the fury of the people to be massacred. Of which one would think that he is in greater danger than I; especially if he appear before them in his new shaven Crown, and his Romish Priests Habit. For all the ill words which he bestoweth upon me I return hearty prayers that God sanctifie his good parts, and graciously reclaim him to his holy Truth, from which he hath bin miserably seduced.

My second Adversary is Mr. *Serenus Cressy*. *Doth he not know* (saith he of me) *how oft, and particularly how upon the complaint of the late Queen Mother of most precious memory he hath been summoned to make good his forged calumny, but all in vain?* I desire the Reader to observe the nimble juggling of Mr. *Cressy*, to make the world believe that which himself affirmeth not. I might in the same Stile say of an honest man, Doth he not know how oft he hath robbed upon the high ways, and particularly upon *Shooters hill*? and yet not affirm that he hath done so. And I might say of Mr. *Cressy*, Doth he not know how oft he hath done disservice to the King in the Irish Wars, and particularly in doing his utmost to seduce his Brother from His Majesties service to that of the Pope? and yet not affirm that he did so, though if I did affirm it, I should not speak, as he does, without any ground.

Pag. 84. of his Vindication of his Church from Fanaticism against Dr. *Stillingfleet*.

I answer then to Mr. *Cressys* Question, that I never knew of any such Summons made to me upon the Queen Mothers complaint, or of any Summons at all before his Book came forth, nor he neither. Mr. *Cressy* might have said with truth, that a few days after the coming forth of my Book Her Majesty desired that I might be forbidden to write any more, which was very far from summoning me to bring my proofs. And several persons of Honour and good Credit can remember what a dismal consternation there was at *Somerset house* when my Book appeared.

Mr. *Cressy* also being deeply stung with the Truth of that Charge, as he shew-

eth by the extremity of his choler, will ſting me in revenge with a foul aſperſion upon my Reverend Fathers memory; denying him to have bin a loyal Subject, and calling all *France* to witneſs for it. But the famouſeſt Pen of *France*, that of Monſieur *Balzac* a Roman Catholick, giveth him a contrary Character, in a Letter to a him which is extant among his works. For after he hath extolled his high parts, and yielded to him the Garland of Wit and Eloquence, he exalteth him more yet for his eminent Loyalty and Love to his King, ſhining in all his Writings; For which alſo he had ſolemn thanks given him by his King and the Council of State. But of nothing muſt we expect any thing beyond its nature. And Mr. *Creſſy* is much of the nature of Dogs, who will lift up their leg againſt things that are higher than themſelves.

Mr. *Creſſy* concludes his invective againſt my Father with a worſe againſt the Confeſſion of Faith of the French Reformed Churches; ſaying, that *it obligeth them to be Traitors and Rebels, whenſoever the Honour of God (that is the defence of their execrable Religion) is concerned.* I paſs by that wicked abuſe of their Religion, and ſay only that King *James* of moſt precious memory did not hold their Religion for execrable, when he employed one of their prime Divines, my Reverend Father, to defend *his Confeſſion of Faith*, and again to defend him againſt Cardinal *Du Perron*. But I forget that theſe Gentlemen make now an open mock of King *James*, ſo far that one of their crew hath lately printed a Satyr, where ſpeaking of that great and good King he hath the impudence to ſay,

None but a Papiſt in grain would or could have ſpoken ſo.

Since him ſome Stories ſprung up, who (might it be)
Writ even more impertinently than he.

But I leave this digreſſion, and return to my matter. How unfaithfully doth Mr. *Creſſy* alledg the Article of the French Confeſſion about Obedience? It is the XL. Article, and runs thus. *We hold that we ought to obey the Laws and Statutes of Soveraigns, pay Tributes, Taxes, and other Duties, and bear the yoke of ſubjection with a free good will, though they be Infidels; ſo that Gods Soveraign Empire remain entire.* So much good Chriſtians and good Subjects might ſay, not only to a perſecuting *Diocleſian*, but to a pious *Conſtantine* or *Theodoſius*, *Sir we will obey your Commands as long as they interfere not with God's Commands.* There is great difference between not obeying and rebelling. If not obeying for Conſcience ſake be Rebellion and Treaſon, how many Roman Catholicks in *England* have bin Rebels and Traytors theſe hundred years, for not obeying the Laws of the Land, which command them to reſort to the publick Service of God in their Pariſh Churches? It were tolerable if they had bin ſuch upon no other account.

Mr. *Creſſy*'s Serenity is pleaſed to call me *A wretched Serpent, diſgorging Poiſon to the diſturbance of this Iſland.* I hope that God will requite me Bleſſing for his Reviling. The leaſt of his inſolencies is the traducing of me as an Alien *marmed with Engliſh Preferments.* I have reaſon to praiſe God that my condition of Alien made my Services to the King and the Church more opportune and effectu-

effectual than if I had bin native of *England*. If my Diminution may be a pleasant hearing to *Mr. Cressy*, I will tell him, that of a Prebend and a *sine Cura*, which the King my gracious Master was pleased to give me, I had but the first, though I have still the Great Seal for both. And I might perhaps, with some sollicitation, have got somewhat in lieu of the second, did I not make a question whether I could get more ease by getting more burden.

Quod satis est cui contingit nihil amplius optet.

But here comes in the rear a bold Champion who sends me a defiance out of the Coffee-house, to make the Charge good which I laid against the English Jesuits. The Gentleman is unwilling to consider that I have offered in my Vindication of the Protestant Religion to justifie it whensoever Authority will require it. And therefore I ought not to answer any Summons that issues not from Authority. But his Friends the Jesuits were so far from suing for such a Summons, that when my Book came forth, after they had clamoured and stormed four or five days, they employed the greatest strength they had in the Court to stop my Pen by Authority, from writing any more. This behaviour of theirs (for which I have undeniable proofs) is the greatest evidence that can be of their guilt; unless it be their silence, now well nigh eleven years. Whereas they ought to have sued their Accuser as soon as the Accusation came forth. And would they not have done it had they bin innocent? Had the like crime bin laid to the charge of the poor Protestant Ministers of *France*, as weak as they are, and wanting friends in the Court, they would not have lyen one day under it, but they would have made their way to a publick redress. Neither would they have learned of the English Jesuits to allow time enough for witnesses to dye in, while themselves are deliberating whether they shall sue for a trial.

The passage of the Priest flourishing with his Sword when the Kings Head was cut off (against which the Gentleman of the Coffee house declaimeth) was printed thrice before I ventured upon it, twice by Mr. *Prynne* and once by Mr. *Foulis*. And upon Mr. *Prynnes* credit I alledged it. To him I did write (though a stranger to me) upon the noise made about it; And he confirmed it to me by his Letters, which I keep.

Another passage which the same Gentleman exceipteth against as incredible is punctually true in all the parts thereof. It is worth relating here again. An understanding Gentleman visiting the Friers of *Dunkerk*, who are Flemmish or French, put them upon the Discourse of the Kings Death; and to pump out their sense of it, said, that the Jesuits had laboured very much to compass that great work. To which they answered that the Jesuits would engrosse to themselves the glory of all great and good deeds; whereas they had laboured as diligently and effectually to advance it as they. So there was striving among the Papists for the glory of that atchievement; and the Fryers shewed themselves as much Jesuited as the Jesuits.

I will match this passage with another upon mine own credit. Travelling in

Warwick shire I was accosted by a Traveller in my Inne, who asked of me ther I was a Catholick; I told him I was. Whereupon he made unto passionate Discourse of the Grievances of the Catholicks. I told him tha would have bin another world with them if the Powder had taken *Westminster*. He with a deep sigh answered, It was not Gods pleasur knowing my self not good at long dissembling parted from him sudd and went on my Journey, full of abhorrency and compassion toget such a zealous villany, but more with thankfulness to God for rescui *Israel* from the claws and fangs of those bloody Tigers.

PAP